RIHGT THOUGHTS The Righteous Mans EVIDENCE: A DISCOURSE,

Proving Our ſtate (God-ward) to be as Our Thoughts are.

Directing how to try them, and Our Selves by them.

Propounding Schemes of Right Thoughts.

With Motives and Rules for keeping Thoughts Right.

In Two Parts.

By *FAITHFUL TEAT.*

For as a man THINKETH in his Heart, So is He, PROV. XXIII. VII.

Let the Unrighteous Man forſake his Thoughts, ISAIAH LV. VII.

Doth not He that Pondereth the HEART, Conſider? PROV. XXIV. XII.

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THOUGHTS

Alfred Bunn Oct. 4, 1917 2/6

The Preface.

Little Book,

I Am very sensible that thine Entertainment in the World is likely to be the same with *His*, on *whose Errand* Thou art sent, who is said to have *endured*, *ἀντιλογίαν ἁμαρτωλῶν*, *the contradiction of Sinners against Himself*. For to tell men of *making Conscience* of THOUGHTS, for *Setting* and *Keeping* them RIGHT, when the most do even *hate to be reclaimed* from the most *Outward* Enormities in *Words* and *Actions*, is likely but to tickle the Spleen of too many *Ishmaels* to an Impious scurrility, and prophane Derision.

Hebr. 12. 1.

Psal. 50. 17.
Gen. 27. [illegible]
compared with
Gal. 4. 28, 29.

But (*whether they will hear, or whether they will forbear*) Go Thou and tell *the wicked* WITS that thou dost meet with, That whilst they are *Quaffing* Themselves into a *drunken* merriment *in the Vessels of the Temple*, (making sport of things Spiritual) there is a tremendous MENE TEKEL *upon the Wall*, Their wit is *weighed in the Ballances* (of the Sanctuary) *and found wanting*; Their Dayes *are numbred*, and themselves shortly to *give up the Ghost*, and a *sad account* therewith to God that gave them their *active Phansies* for better use.

Ezek. 2. 4, 5. 5.

Dan. 5. 3.

Verse 25.
Verse 27.
Verse 26.

And here I could tell thy Reader, that I have been lately an Eye-witness of some (taken for

Wits *of prime magnitude in the Orb of* Prophaneſs) who upon their *Death-beds*, could allow no reſt to themſelves, or thoſe about them, without procuring the *Viſits* and *Prayers* of ſuch as themſelves had by a *mimical way of Praying, and Theatrical mock-Preaching*, been wont to expoſe to *Deriſion* among their Companions; Unhappy Partners in their *prophane* LIFE, and again unhappy in that they were not Spectators of their *penitent* DEATHS!

Exod. 10. 16. Chap. 8. 8, 28. and 9. 27. Hebr. 11. 26.

When Gods *Plagues* are upon *Ægypt*, Oh then *call for* Moſes *and* Aaron *in haſt*, O *Pray, pray, pray for us*; Yet this *Moſes* is the man, that at other times, muſt bear *the Reproach of Chriſt in* Ægypt, as the Apoſtle (to the *Hebrews*) teſtifieth. For though *the Hearts of the Sons of men are fully ſet in them to do Evil, and* Madneſs *is in their Hearts whilſt they* Live (as *Eccleſiaſtes* obſerveth) yet, ſaith the Holy Ghoſt, *Deſtruction, and* DEATH *ſay*, We *have heard the Fame of Wiſdom with our Ears*, that is, of the *true fear of the Lord*, as the Text expounds it ſelf. Now

Eccleſ. 9. 3. Job 28. 22. compared with Verſe 28.

'Tis not that which firſt we Love.
But what Dying *we approve.*

Mr. Waller quoted by Mr. *R. Bayl.*

So thou therefore, and tell the World that thine Author, *knowing the Terrohr of the Lord*, (and in the many years leiſure he hath had for *Thinking*, finding no more Noble Theme than *Thoughts*) hath ſent thee forth to *perſwade Men*, to be ſo far from daring to adventure Their Souls in *naked* and open *Prophaneſs*, as not to reſt under

2 Cor. 5. 11.

der the fairest *Figleaves* of superficials, or the best of OUTSIDES whatsoever; but to consider seriously, That there is a *Sanctifie the* LORD GOD *in your* HEART; and a *Curse not the* KING, *no not in thy* Thought; *That the word of God is quick and powerful, a* (critical) *discerner of the* Thoughts *of the Heart.* 1 Pet. 3.15. Eccles. 10.12. Hebr. 4. 12. Κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας.

And therefore thou canst be unfit for the *Hands* of none, for that all have HEARTS. Discourses of other sorts may more particularly concern some one sort of Readers, and some another, but that Counsel of *Solomons, Be thou diligent to know the state of thy* FLOCKS, concerns every one, if that of Holy *Herbert* be true, Prov. 27.23.

My Soul's a Shepheard too, a Flock *it feeds, Of* THOUGHTS, *and* Words, *and* Deeds. Herbert in Temple.

Let all sorts therefore be *diligent to know the state* of their *Thoughts.*

As for the *Poor in this World*, they have the more need to be rich in (that which our Saviour calls *the good treasure of the Heart*, that is, (amongst other things) good THOUGHTS; and as for the *Greatest*, go thou and tell them, that as the *Bereans* were the *More Noble* for wearing the precious Pearl of Gods *Word* at their Ear; So, *Thoughts* regulated by that *Word*, are the best *Jewel* that can *sparkle* upon the *most Honourable* Brests, to make them orient in his Eye, who hath said of those onely, who so Mat. 12. 35. Acts 17. 10, 11. Mal. 3. 16.

THINK *upon his Name, They shall be* Mine, *in that day when I make up my* JEWELS.

2 King 8. 28. But if the sick of *the Plague of the Heart* (which Scripture speaks of as the worst of Plagues and) whose *Cure* thou designest, will not receive thee, because the Divine patience doth as yet suffer them to walk abroad free from Outward and bodily Maladies; Then go thou, and visit my old Neighbours in Doleful *Colchester*, and other such sad places, where the *Plague in their Houses*, hindring their freedome of converse with others, doth the more oblige, and may perhaps the more dispose them to *turn in to* Themselves, Psalm 4. 5. *to stand in awe, and not to sin*, but *to commune with their Own* HEARTS; And the God of all Grace go along with thee, and succeed thee, for the effectual *Turning* of many Hearts *from Darkness to Light, and from the Power of Satan unto God.*

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RIGHT

RIGHT THOUGHTS

The Righteous Mans

EVIDENCE:

A Discourse upon

Proverbs 12.5. *The Thoughts of the Righteous are Right.*

The I. Part.

CHAP. I.

Sheweth how Self Discovery is to be had and made: bewails Self-Ignorance: Perswades to Self-studying and Self-acquaintance.

Sect. I.

Thinking the Evidence of Being.

Cogito, ergo sum, is a prime Conclusion with the modern and ingenious Philosophers. *Thinking* is the surest proof of *Being*. For since *Operation* doth certainly suppose *Essence*, Man doth *most certainly* conclude his Being from that Operation that he is most certain of. I cannot so surely conclude I am, because I walk, or

talk, or eat, or drink, or ſee, or hear; for I may be deceived as to theſe Operations; ſenſes are not ſeldom deluded; Phantaſie obtrudes falſity; *A man dreams and thinks he eats* (ſaith the Prophet) *and awakes and his ſoul is empty*: Man is not ſo ſure he eats when he *thinks he eats*, as he certainly knows he thinks, when he *thinks he thinks*; and if he be ſure he *thinks*, he is ſure he *Is*, for *Thinking* is an *Operation* and flows from *Being*.

Isa. 29. 8.

Right-thoughts of a right-Spirit Acts 8. 21. Pſal. 51. 10 Prov. 23. 7

And as naked *Thinking* is the ſureſt argument of *meer Being*, ſo is *well-thinking* (if our Text be true) an Evidence of *Well-being*. *Right Thoughts* (as this Scripture calls them) of a *Right Heart* and a *Right Spirit* (as other Scriptures call it,) for (ſaith the Holy-Ghoſt) As *a man Thinketh in his heart*, So is *He*.

Sect. II.

Self-ſight how to be had. 1 Cor. 2. 11 Epheſ. 5. 13

NOw this *Self-ſight* or *Self-diſcerning*, as it is only to be had and made in the *Looking-glaſs* of thine one *Thoughts*, ſo only by the *Eye* of thine own ſoul, *for what man knows* (ſaith the Apoſtle) *the things of a man, ſave the Spirit of man that is in him?* Yet muſt that *Light*, *that makes manifeſt*, be held rightly to thee, *even the Word of God which is quick and powerfull and is a diſcerner of the thoughts and intents of the heart*: ſo alſo muſt that *Spirit*, that *ſearcheth all things*, give thee viſive power, and help thee in the ſearch, (as *David* ſaith, *Search mee, O God, and know mine heart, try me, and know my thoughts.*) For this is *the Spirit of Wiſdome and Revelation* (ſaith the Apoſtle) not only *in the knowledge of God*, but alſo for our ſelves; *that the eyes of our underſtandings being enlightned, we may know* not only *what is the hope of his calling*, but alſo *what is his working in us*. Wherefore, Reader, though the Author know not what thy ſpiritual ſtate is, yet for the loves ſake he bears thy ſoul which he knows to be *ineſtimably pretious*, moſt earneſtly deſirous he is to meet and help thoſe *ſelf-diſcovering*

Hebr. 4. 12. 2 Cor. 2. 10 Pſ. 193. 23 Epheſ. 1. 17 and 18

Thoughts

Thoughts of *thine*, by these few Thoughts of *His*, here presented to thy view, and to thy value no farther than they carry the Evidence of that *Word which shall judg thee at the last day*; Praying that as thou readest, thou may'st *receive an unction from the Holy One*, that *knowing all things*, thou mayest not be ignorant of thy self. Jo. 12. 48. 1 Jo. 2. 20.

Sect. III.

TH Scripture saith, *The wise mans eyes are in his head*, but *the fools eyes are in the end of the earth*. How many *How do You's* do many make (for which they will one day make a sad account) without bestowing one poor hour in a Moneth or year in a profitable *How do You* upon their own souls, which if thou thy self neglectest, though I might say (with the Prophet) *Who shall pitty thee? who shall bemoan thee?* Who *shall go aside to ask thee*, How thou do'st? yet (me thinks) it greatly pitties me for the multitude of Our *Wandring Jews* (miscalled Christians) that gad like *Dinah*, or rather flee from themselves, and *the presence of the Lord* like *Cain*, whose *feet abide not in the house*, their own heart, nay scarcely their own home; but *their dayes are consumed in vanity* (as the Psalmist speaks) betwixt *making* and *shewing* themselves fine and brave. But Oh, have not such heard, have they not known that *for wandring Stars* (though they glitter like them for a season) there is yet *reserved a blackness of darkness for ever*; surely the Lord will say to such as now depart from themselves *depart from me*: to such as know not themselves, *I know you not*. Eccles. 2. 14. Pro. 17. 24 Jerem. 15. 5 Gen. 34. 12. Pr. v. 7. 12. Psal. 78. 33 Jude 13 Mat. 7. 23

O how *diligent* is the *Tradesman* in his *Counting-House?* and the *Country-Man* in *knowing the state of his Flocks?* How anxious are Thousands about *Titles, Evidences, Bills, Bonds*, in matters of dirty *Mammon*, yet prodigiously careless as to what Scripture calls *pretious Faith*, (2 *Pet.* 1. 1.) *Promises*, (2 *Pet.* Pro. 27. 23.

1. 4.) *Souls*, (Psalm 49. 8.) *Christ*, (1 Peter 2. 7.) Never so much as asking themselves, or others, for any *Evidences* for Heaven, or *what they might do to be saved?* like those that *prepare a table for a troop, but forget Gods Holy Mountain*; Our thoughts are with *Martha*, cumbred about many things, But O when shall we make choice of *Maries* part? What looking amongst others of *the naturall face in a glass?* Mean while *Gods glass* thrown by; the *Souls complexion* never enquired after; Its state not searched into, even though the most *offensive excrements* of nature are diligently examined for the discovery of the *vile bodies* condition, when threatned with the least hazarding distemper; and the Soul, the Soul of man drudging at all this. Ah poor Soul who *made thee the Keeper of all these Vineyards, while thine own is unkept?* What *spending of time* amongst others, *Athenian like, in hearing and telling some new thing?* who, mean while are never acquainted with the *Old Man*, who hath so long dwelt in their own bosoms. What *looking* (like the Mother of *Sisera*) *out of their windows* (and like that cursed woman the wife of *Ahab*) yet not *in at their hearts? There*, are open Casements; here, are brazen shuts, and *Iron sinews* to keep all close, even from their own eyes: What *busie* inquiries by unconcerned *Idlers* after Alien and Forraign things, like his in the Gospel, *And what must this Man do?* yet *I hearkened and heard, but they spake not aright, no man repented him, saying, what have I done?* or how shall I do? *Intelligencers* from abroad are gladly received, those in mens own breasts are *checked* and *choaked*. What will become of such and such *Interests?* what will times come to? what will become of *Trade?* such and the like are frequent Inquiries, What will be the issue of this mans Contest, and the other mans *Law suit*, Nay of this *Cock-Fighting*, or that *Horse-race*, of this Game at *Cards*, or that Cast at *Dice?* But where shall I meet the Man or Woman that seriously, that seasonably cryes out, but what will become

Isaia. 65. 11
Luke 10, 41, 43
James 1. 23
Phil. 3. 21
Cant. 1. 6.
Acts 17. 21
Eph. 4. 22
Judg. 5. 28 hearts looking out, not looking in.
2 Kings 9. 2
Isaiah 48. 4
John 21. 11
Jerem. 8. 6

come of my own Soul, my immortal Soul to all eternity? *What will you do in the end?* this is a Query of Gods putting to us, and methinks (amid all other our Inquisitiveness and Curiosity) we should not neglect to put this to *Our selves.* Jer. 5. 35.

Alas! how deplorable and lamentable a thing it is that Man that *would be wise*, should be so *vain*? he greedily drinks in the *knowledge of all about him*, yet is *willingly ignorant* of himself. If man do but meet a *Ghost* (if his mettle will serve him) he presently cries out, *In the name of God what art thou?* yet carries a *Spirit* about him every day, whereunto he never moveth that Question. Miserable man that thou art! Is thy Conscience such a *Fiend* to thee, and thine own Soul such a *ghastly Ghost*, that thou dareſt not stay to talk with it? Put thy self to it: Temptation will put thee to it, Affliction will put thee to it: Death and Judgment will put thee to it, and ask thee plainly what thou art? Ask thy self beforehand, that thou mayest know what to answer them that ask thee. Job 11. 12.

Sect. IV.

SUrely that Antient, Apostolick, may pass for a Catholick challenge ἐαυτοὺς ἐπιγινώσκετε ἑαυτοῖς, *Know you not your own selves?* you know your conditions and outward concernments, do you not know your spiritual state? you know your *Herds*, do you not know your *Hearts*? you *count* your *Coin*, take you no account of your *Consciences*? you *try* your *Gold*, do you not *prove your Faith*? nay more, you are acquainted abroad, and *know others*, know you not your *own selves*? Must that needs be true of you, that is said of the Witch in the Fable, that *she wore eyes when she went abroad*, and still *laid them by when she came at home*? you take upon you to *judge one another*, to *know* the hearts, and *fore-know* the ends and future states of others, and know you not your *own* Self-knowledge necessary. 2 Cor. 13. 5.

selves?

selves? surely God may say to that his *Officer* (though a bribed one) that *self-discerning power* and faculty, that he placed in mans breast, as sometimes he did
Isa. 42. 19, 20 in another case, *who is blind as my servant, or deaf as my Messenger, that I sent? seeing many things, but thou observed not* the one thing that more concerns thee than all other things. But God knows thee, though thou know not thy self; and will tell thee what thou
1 Kin. 14. 6 art (as *Abijah* did *Jeroboams wife*) whether thou *make* or *take thy self to be another*; And that *bribed Officer* will (one day) *do his office*, and will make thee, too late, to *know thy self*, when thou wilt *not know what to*
Luke 16. 24 *do* with thy self. Thy *tormented tongue* will then tell thee, what this little Treatise would fain acquaint thee with in a better season, and more to thy profit, yea and those very *thoughts* of thine that thou wilt by no means put thy self upon the trouble now to reflect upon, will turn upon thee, and fly in thy face, and gnaw at thine heart as so many *never dying worms* and roundly tell thee then, what they might have told thee before, even before thou hadst *come into that place of torment*. Those thoughts that are now thy *pulse*, thou mayst *try thy self* by them, will then be thy *pain*, thou wilt *torture thy self* with them. *Son*
Verse 25. *remember*, said *Abraham* to *Dives*, Oh thy *Memory* will then be thy *misery*, and thy *thoughts* thy *torment*. Those *thoughts* of thine that might now make a *Jury*, whilst, if thou be *cast*, thou hast time before thee to *sue out thy pardon*, if thou *empannel* them not for this better service, they will then turn thy *Executioners*, when there will remain neither *help* in thy self, nor
Pr. 5. 11. 12 *hope* in God, for thee. O then thou wilt think of thy
Jer. 2. 5 *Soul*, thy *Sin*, thy *misery*, *means neglected*, *mercies abused*.
Psal. 50. 21.

Think now what thy eternal thoughts will be if thou miscarry.

Reader, pause here, and think of what is past, before thou proceed (*a whet's no let.*) Thou canst not endure to spend *a little time* now in the unpleasing work of *self-Reflection*, whilst self-reflection might do thee good; And *can thine heart endure* to spend

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an Eternity in the same work to a worse end, save that Eternity can never be spent? My heart is enlarged to thee, O Reader, fearing thine may be straightned towards thy self, yet do but promise me that thou wilt well weigh this one word, *what the work of thy thoughts will be to all Eternity*; (if thou shouldst miscarry) I say to *Eternity*; And I will leave the *porch* of my discourse (built larger for thy sake then was intended) and so lead thee to its *principal parts*.

CHAP. II.

Damneth this licentious principle that Thoughts are free.

Sect. I.

Thought's *Free* a damned Principle

AND now that we might make a *right Judgment* of our selves by our *thoughts*, it will be necessary that we first *Judg aright* of our Thoughts; and therefore we must come in the first place to *damn* that *hell-born Principle*, to the place from whence it came, *That Thoughts are Free*: for hardly can I think a more evident token of a *Reprobate mind* (as the Apostle calls it) then for a man to *think of his thoughts* as some will say of their words, *Our lips are our own, who is Lord over us?* But I may say to all those that promise liberty to their thoughts as the Apostle speaks in another case, *Whilst they promise them liberty, they themselves are the servants of Corruption*, for as we shall finde, the *first stirrings of grace* are in *thoughts*, 'tis as true that the *first motions* of *Corruption* are there also: for *Lust conceives* (saith the Scripture) and *then brings forth sin*. Thought is the *Cockatrice Egg* (as the Prophet calls it) that *Breaks*

Rom. 1. 28

Psal. 12. 4

2 Pet. 2. 19

James 1, 15

Isai 59. 49

forth

forth into a Viper. And thus are they miserably requited by their own thoughts being themselves *enslaved* by them, to whom they *proclaim* a liberty.

Thoughts not right, except we think aright of our thoughts in point.

In this discourse we shall soon see that *thoughts* are the *test* by which God will try us, and we should try our selves: Now as Thoughts are reckoned amongst the *highest acts of the mind*, so Reflexive *thoughts* are ranked in the *highest order of Thoughts*, and hence it will clearly follow, that *thoughts* are not right in *specification*, that as to this Principle are not so in *reduplication*, that is to say, That God will approve the *thoughts* of no man that thinks He is unaccountable to God for his *thoughts*, for if the *thoughts of the Righteous be right* (as our Text speaks) it follows that he that *thinks not in this very point aright* of his *thoughts*, is *unrighteous*. And now *let the unrighteous forsake his thoughts*, even these unrighteous thoughts of his thoughts, for as Scripture mentions a judging of *unrighteous thoughts*, so this surely is an *unrighteous judging of Thoughts*, for any man to *think that his thoughts are Free*. No, no, but the very *thought of foolishness is sin*. *A heart that deviseth wicked imaginations*, is one of *the seaven things that the Lord hates*, and it is placed by the wise man (as the *Sun* in the *midst* of the *Planets*) as that, from which all the rest do *derive*, what they have. Evil thoughts are iniquity to Those that harbour them. *They conceive mischief, their thoughts are thoughts of iniquity* (saith the Prophet;) And as they are iniquity to themselves, so *the thoughts of the wicked are an abomination to the Lord*, as Solomon saith. This was the *Grand wickedness* and *great Condemnation* of the old World. *God saw that the wickedness of man was* Great, *for the imagination of the thoughts of his heart was only evil continually*, *and* therefore *it repented God that he made man, and it grieved him at his heart.*

Isaiah 55.7

James 2.4

Evil thoughts are sin to us

Pro.24.9

Pro.6.18

Abomination to God

Isaia. 53.2

Pro.15.26

Condemnation of the old world

Gen.6.5

Verse 8

The evil thoughts of our hearts *grieve God to his heart*; and surely man hath great reason to repent of that, that made *God to repent that he made man.*

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'Tis a sad Complaint that God makes by his Prophet, *I am broken*, saith God, *with their whorish heart*, (as the Fountain of their *whorish practices*.) Be not deceived, *Iniquity is bitter, when it reacheth to the heart*, and so must our *sorrow* for *thought-sin* be, if we ever be saved. *If thou have thought evil, lay thine hand upon thy mouth*, nay upon thine heart. *Wash thy heart from wickedness, that thou mayest be saved, how long shall vain thoughts lodge within thee?* If a man may *think* himself to Hell by vain thoughts, what shall we think of evil thoughts? for even vain thoughts lodg'd and allowed, are plagued and punished by such vile thoughts oft times as are abhorrent to nature, as it is said of the old Romans, *they became vain in their imaginations, and God gave them up to vile affections.*

Break God's Heart. Ezek. 6. 9. Jer. 4. 18. Jer. 4. 14. Prov. 30. 32. Exclude from Salvation. Rom. 21. 28.

Sect. II.

FOr the Truth is, that which most likely induceth Men to think that their *thoughts are free*, (viz.) that they *seem*, and in *some sort are so* in respect of *Men*, doth render them the *less so* in the sight of God, who *understandeth all the imaginations of the thoughts*, more infallibly then Men do *words* and *actions*. *I know their works and their thoughts* (saith God in *Isaiah*). We may know Mens *works*, but we know not what the *thoughts* were, that put them upon those works, whether for the glory of God, *or to be seen of men*; But God *knows both*.

God knows thoughts. 1 Cor. 28. 9. Isa. 66. 18.

What though *mans eye* cannot see, or *his Law* bind, or *outward weights* and *plumbets force* the *thoughts* of men (when threatnings or rewards may make men *act against their minds*, or *speak* what they do *not think*, yet all the world cannot make a man *think what he doth not think*; God that is himself an *Independent Agent*, doth the rather judge of the conformity of the minds of men to his own, by *those Acts* that have *least dependency upon outward Inducements*, or Inforcements.

And eyeth them the rather, because less liable to outward inducements.

A man may seem to do many *Acts for God*, and speak many *words for God*, and yet only make *man* his debtour, *they do it* (saith Christ) *to be seen of men*, and *verily they have their reward*; But he that layes out his *thoughts* upon God, and for God, he *trusts God without a witness*, and the *Righteous God* will place what we thus *lend* to his *own Account*, and will pay us again in our *own Coin*, but with *infinite Interest*; Holy *David* had many thoughts for God, and saith *David, Many, O Lord my God, are thy thoughts which are to us-ward, they cannot be reckoned up in order unto thee, If I would declare and speak of them, they are more then can be numbred*, so that whilst the *outward Actions*, if they be no more then *bare outward Actions*, can look for no more then an *outward Reward*; there is upon *good thoughts*, which are a *spiritual* exercise, an Intail of *spiritual blessings in heavenly places*, for *to be spiritually minded is life and peace*. Here is Use upon Use, for what thou *lendest* to the Lord; *Life* and *Peace*, *Salvation* and *Assurance*, for what can be more an uncontrollable Evidence that the man is *Spiritual* then that the *mind is so*, which Scripture calls, the *hidden man of the heart*.

Mat. 6. 5.

Psal. 40. 5.

Rom. 8. 6.

1 Pet. 3. 4.

From carnal fear.

A Cudgel may make a Dog to let go a Bone out of his *mouth*, when it doth not go out of his *mind*; *Laws of the Land*, *and shame of People* (as we say) may keep a man from committing Adultery in the *outward Act*, but all the world cannot keep him from *committing Adultery in his heart*. But the *fear of God* in a *Josephs* heart could make him afraid to *look upon a woman to lust after her*, to *lie by her*, saith the Text, *or to be with her*; he dreaded all *exterior incentives* to adulterous *thoughts*; and so also in a *Job*, *why then* (saith he) *should I think upon a Maid*?

Gen. 39. 10.

Job 31. 1.

And

And again, *Carnal self-love*, if thou be a Preacher, may raise thy *tongue* to the *high praises* of Christ, and fill thy Pulpit with *Hosannahs in the highest to the son of* David, but it is only *love to Christ* that can make thee take him to *bed* and *board* with thee, to *lay him all night between thy brests*, to *remember his love more than Wine*, and that not so much for that thou art to *Preach upon it* the Lords-Day, as that thou art to *Live upon it* all the week, as St. *Paul* saith, *to me to live is Christ*; for 'tis one thing to *prove our parts* to men, and another thing to *approve our hearts to God*: neither are we so much to desire to evidence, to others a *Proof of Christ speaking* in us (as the Apostle speaks) as to find a proof of Christ living in our selves, *least while we preach to others, We our selves prove ἀδόκιμοι*, that is, *unapproved*.

Self-Love.

Cant. 1. 4. 13.

Phil. 1. 21.

1 Cor. 13. 5.

Chap. 9. 22.

So then for a man to think that his Thoughts are *Free*, that is, that he is unaccountable to God for his *thoughts* (according to which God especially judgeth men) is to admit a *contradiction*, not only to all *Scripture*, but to all *Right Reason*.

Sect. III.

Evil thoughts like Devils.

LEt me freely tell thee, O Reader, (whosoever thou art) whose *thoughts* are not right, thine *heart* is but an *hell*, and thy *thoughts* are but so many *Devils*, and *worse then Devils* to thee, for First,

In their Original.

Isa. 59. 7. Prov. 15. 26. Hebr. 3. 12.

As *Angels* (the most *Excellent* of Gods Creatures) became *odious Devils*, by departing from God, so that our Thoughts (that in their own nature, are the *Off-spring* of the noble and most excellent *Mind* of man) should become *Iniquity* to us, and an *abomination to God*. This is from our *evil heart* of *unbelief*, *in departing from the living* God.

Nature, spiritual wickedness. Eph. 6. 12. Luke 22. 3. Ezek. 18. 10. Mat. 23. 27.

And as Devils for their *nature*, are called *spiritual wickednesses*, can *enter into men* ('tis said, *Satan entered into* Judas,) and *fill their hearts* (as in *Ananias* his case) *why hath Satan filled thy heart?* so also *Evil thoughts* are said to come *into mens minds*, and *fill their hearts*; *Inwardly they are full of rottenness* (saith Christ.)

In high places. 2 Cor. 10. 5.

And as Devils for their pride and power are called, *spiritual wickednesses in high places*, so also evil *thoughts* are said to be *those high things that exalt themselves against God, and against Christ*, (*Casting down Imaginations, and every high thing*, &c. *and bringing into captivity every thought of the heart*, &c.

Number, Legions. Mark 5. 9. Luke 8. 30. Mat. 17. 34.

And as Devils for their *number* made the possessed man cry out, *My name is Legion, for we are many*; so may Evil thoughts say, for these are called *the abundance of the heart*, Like the *swarmes of Flyes in* Ægypt, as if they were of *Beelzebubs* Army, who, by the Etymology of his name, is *Lord of the Flyes*, and by the account of the Pharisees, *Prince of the Devils*.

And

And as Devils for their *agility*, made answer to God (when he demanded, *Satan, whence comest thou?*) *From going in the Earth to and fro, and from walking up and down in it*; Just so may evil Thoughts say; for the *wandring of the desire is by the Thoughts*; they *go* where we *cannot*, Israelites in the Wilderness, yet *in heart went back to* Ægypt. Agility. Job 1. 7. Eccles. 6. 9. Acts 7. 39.

And as Devils for their *Vigilancy*, are said to *walk about as roaring Lyons*, which are *stirring* when we are *sleeping*, (as the Psalmist observes) Therefore saith the Apostle, *be vigilant*, so the worldlings thoughts are at work while himself is asleep, for as *his dayes are sorrow*, so *his heart taketh not rest in the Night, for a dream comes through the multitude of business*; And oh how often cause have we to be troubled, when we *awake*, for the *Thoughts of our sleep*, as *Nebuchadnezzar* was with *his Thoughts in his sleep*? Vigilancy. 1 Pet. 1. 8. Psal. 104. 20, 21. Eccles. 2. 23. Chap. 5. 8. Daniel 4. 1.

And Devils for *disturbing in good Duties*, are called *the Fowls of the Air, that steal away the word*; such are evil thoughts, and so do they: As when *Hannah* was a *Praying*, *Elie's* thoughts were running upon that, that was neither charitable nor true, (*viz.*) *that she was drunk*. And when *Simon* should have been minding what Christ was a saying, his *Thoughts* were wandring, *He said within himself, if this man were a Prophet, he would have known who and what manner of Woman this is that toucheth him, for she is a sinner*. Vain thoughts can dog us when and where vain company cannot come at us, even in our closest places and performances. Disturbing in Good. Mat. 13. 4. 1 Sam. 1. 13. Luke 3. 37.

And as Devils are signalized for disturbing us in what is good, so for *tempting to evil*, (therefore *Satan* is called ὁ πειράζων, *The Tempter*,) so *every man is tempted* (saith the Apostle) *when he is drawn away of his own lust, and enticed*; so that *Evil Thoughts* are Tempting to evil. Math. 4. 3. James 1. 14.

our *Tempters* as much as He, and we should belie the Devil should we say otherwise: *for they have made ready their heart like an Oven*, saith the Prophet; What though Satan bring the *Fewel*, yet men put it into the *Oven*, and *fire it* about by their own *Thoughts*, in their own *hearts*, so that if He, like a *cunning Baker*, seem to *sleep all night*, (as 'tis there expressed) yet he knows that they will tend it, and so look to it, that *in the morning it shall burn like a flaming fire*.

Hosea 7. 6.

And then accusing.

And as Devils, when they have been *Tempters*, will be sure to be *Accusers*, (so that, as many men are called by such a name, *Alias, such a name*, so *Satan* is called *Tempter*, alias the *Accuser*) so also are *Evil Thoughts*, *Their thoughts meane while accusing*, &c. as the Apostle speaks.

Rev. 12. 10.

Rom. 2. 15.

And tormenting.

And as Devils are *Tormenters* as well as *Tempters* and *Accusers*, so also the *Thoughts of the damned* shall be a *principal part of their torment*, *Son, remember*, &c. saith *Abraham* to *Dives*, that is, bethink thy self, &c.

Mat. 18. 34. Luke 16. 25.

Yea worse then Devils to us.

And thus have we seen that *Evil Thoughts* are *as bad as Devils*; yea that they are worse then so, we shall now make appear in a few lines, and so conclude this head. And that

In themselves.

First *in themselves*, (in some respect) Let me tell thee, O Reader, that thy thoughts may be *guilty of such a sin*, as Satan himself *is not*, nay *cannot* be guilty of; For saith the Psalmist, *The Fool hath said in his heart, that there is no God*; whereas the Apostle saith expresly, that the *Devils believe and tremble*. And Oh that we could tell how to bewail it sufficiently, that there should be more *Atheisme* in *one heave* upon Earth, nay in one *thought*, than in all the

Psalm 14. 1.

James 2. 10.

Devils

Devils of Hell. We pitty others when *possessed* with *Evil Spirits*, how much more should we lament bitterly over our own selves when *possessed with Evil thoughts*, in some sort worse than the worst of spirits.

II. As *to those whose thoughts they are*, For these are the *Heifers* wherewith *Satan Ploweth*, whose Temptations could only *deturb*, not *destroy* us; If our Thoughts did not *take them in* (as the *Trojans* in the Story, the *deceiptful Horse*,) and make them *ours*; so that *our Destruction is of our selves* (as the Prophet speaks,) for if Satan cannot *know our Thoughts* (without us) much less can He *force them*; But as Christ saith in one place, *You are of your Father the Devil, and his Lusts will ye do*, so the Prophet saith in many places, *that in and after the imaginations of their own hearts they do and will walk*; So that as Christ saith, the *Devil* is the *Father*, the Apostle makes *mans heart* to be the *Mother*, which receives the Temptation; and *Thought* the *Womb* that *Conceiveth* and Hatcheth it, when he saith, *Lust when it hath conceived, brought forth sin*, whereas were there a Cordial *crying out*, as by the *forced Damosel* in the Law, or the Apostle in the Gospel, *Oh wretched man that I am, who shall deliver me?* God would lay the *sin* upon *Satan*, and not upon the *Soul* disturbed by, and afflicted with it.

And to us.

Hosea 13. 9.

John 8. 44.
Jerem. 7. 24.
Chap. 9. 14.
Chap. 11. 8. and 13. 10.

James 1. 15.

Deut. 22. 24, 25.
Rom. 7. 24.

Now then since *Evil Thoughts* are as so many *Devils*, and worse then *Devils* to us, let us dread them as we do the *Devil*; *resist* them as we ought to do Him, and *Pray against* them as we would against Him, and when they break into our hearts (which are such unruly and *untamed Evils*,) let us serve them as the People of a Country Village would a ravenous Wolf, or cruel Bear, that should break into their Town, all the Town would be after them, either to *kill them in*, or to *force them out of it*.

And

Prov.] 23. 26. And since the heart is the thing that God principally requires, and that out of it are the issues of Life, Prov. 4.23. we are to keep the heart with all keeping; and be choice Mal. 3.16,17. of our Thoughts as of Gods Crown Jewels.

Phil. 4. 8. *And now finally Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, Think of these things.*

Chap.

CHAP. III.

Sheweth the Thoughts of man *to be the* Souls Pulse, *and that they evidently discover his* Inward Estate.

Sect. I.

YOu see then where this *wisdom is to be found*, and *where is the place of self-understanding*. Reader, Thou art before the Lord, dost thou unfeignedly desire to *know thy self* truly? then *say not in thine heart, who shall ascend, or who shall descend to fetch thee*, whether of the two, *Heaven* or *Hell* shall be thy place and portion; As *the words are nigh thee, even in thy mouth*; so the Thoughts are nigh thee, *even in thy mind*: for what Christ saith of thy words, I may say of thy *Thoughts*, *By thy words* (saith the text) *and by thy thoughts* (saith the reason of the text) *Thou shalt be justified, and thou shalt be condemned*. For *out of the abundance of the heart doth the mouth speak*; If then thy *Thoughts* be Right, *Thou* art Right. *The thoughts of the Righteous are Right*. All the *Righteous* have *Right Thoughts*; and *All*, whose Thoughts are *Right*, are *Righteous*.

Thoughts the Souls pulse.

Romans 10. 6, 7, 8.

Mat. 12. 37. Verse 34.

'Tis a *Laudable fairness* in our *Law*, that it puts *All Tryals* for *Life and Death*, *upon God and the country*; that is, the Neighbourhood. This little Book allowes thee the *Birth-right* of thy Native Law in thy *greatest tryal*, more Important then for Life and Death. 'Tis for *Salvation* or *Damnation*. Thy *Thoughts* are *thy Neighbourhood*, they walk and talk with thee, they *know thy lying down, and thy rising up*: Put thy *soul tryal* upon *God* and *them*, and *God send thee a good deliverance*.

Thoughts our Neighbourhood.

Tryal by them fair.

Sect. II.

Instances of churlishness.
1 Sam. 25, 26.
Isaiah 32. 5.
Isaiah 32. 8.
Liberality.

A *Nabal-like Heart* may seem sometimes to put forth a *liberal hand*, and *make a Feast like a Prince*, yet *shall not a Churl be the more called liberal*, *The liberal man deviseth liberall things*. He onely is the *liberall man* that hath the *liberall mind*, whose *thoughts are free* in a better sence, then the old saying hath it; 'Tis not the drawing of the *Purse to the Poor* though that must be too where there is a Purse, but; the *drawing out the Soul to the Hungry* that is true Charity. *Two mites* bestowed with one truly Generous and *Liberal thought*, is a righter *Almesgiving* then the giving of the *two Hemispheres* of the whole world, would be without it.

Isaiah 58. 10.
Mark 12. 21.

Sect. III.

Envy.
Prov. 26. 25.
Psal. 55. 21.

THe *Envious* may carry smooth, and speak fair, yet never a whit the more to be trusted if there be *seven abominations in the heart*. The *Oyl* of smooth words may float at top, whilst *Waves of strife* are at bottome, *war is his heart*: His words *kind*, his thoughts *Gruel*; now *He is* what his *thoughts are*. 'Tis not said *as a man speaketh with his tongue*, but as a man thinketh in his heart *so is He*. Nay such are Evil whose thoughts are so, though God turn the *fruit of their heart to good*, to those to whom they intend evil, as in *Josephs* case, (*Ye thought Evil against me*, saith He, *But God turned it to good*), and to His *own Glory*, to whom they intend dishonour; as in the *Assyrians* (*howbeit He meaneth not so*, neither *doth He think so*,) He was what his thoughts were: on the other hand, *Joseph* was a good *Brother* to them, that had been otherwise to him, though his carriage were course, and his *speaking rough*, for He *thought* them good, and *meant them well*. And thus God himself, when *He sheweth his People hard things*, and

Gen. 50. 20.
Isaiah 10. 7.
Goodness.
Isaiah 60. 3.

(it

(it may be) incurs their *hard thoughts*, yet then he approves himself to be a merciful Father, and a tender Friend by his gracious thoughts and tender purposes, *I know the thoughts that think towards you, thoughts of peace*; And as He thinks in His Heart so is he, (though they think hardly of him) his thoughts are of Peace, and He is the *God of Peace*. Jer. 29. 11. Rom. 15. 33.

Sect. IV.

THe *Impatient* are not alwayes *Clamorous*, but sometimes like *froward Children* that declare their doggednes by *not speaking at all*, as well as by *speaking doggedly*. 'Tis said of the *Hypocrites in Heart, they cry not when God bindeth them*, He *striketh* them, yet they will not be thought *sick*, and *beats* them, yet they seem not to *feel*, *they have not grieved*, *they make their faces harder then a Rock*, yet are never the more quiet; never the more patient; for, mean while, their minds fret, their thoughts boil within them, *their Hearts are lifted up*, therefore *they are not upright*. Their thoughts are froward, and *so* are they, for as a man thinketh in his Heart *so* is he. *The foolishness of man perverteth his way, and his Heart fretteth against the Lord.* He frets in *Heart* and *thought*, though not in *word*. Impatience. Job 36. 19. Prov. 23. 35. Jerem. 5. 3. Habak. 2. 4. Prov. 19. 3.

Patience.

On the other hand, *you have heard of the Patience of upright* Job, yet how often did His *Impatience* (like some Mens *sickness*) *break out at his lips*, when the distemper had made no mortal seisure upon his heart; for search but his *Heart* and his *History* to the *bottom*, and you shall find it full fraight with *thoughts of Penitence*, of *Patience*, of *Piety*, of *Humility*, full of *God-exalting*, *self-abasing thoughts*, thoughts of calmness and sweetness towards God, and onely of bitterness and Indignation against sinful self. *Behold I am vile, what shall I answer thee?* and again, *I know that no thought can be with-holden from thee: who is he that hideth Counsel without knowledge; I have uttered* Job 40. 4. and 42. 2, 3, 6.

tered that I understood not, wherefore I abhor my self, and repent in dust and ashes.

Sect. V.

Uncleanness. Prov. 30. 20. Prov. 7. 14. Verse 18.

Solomons strange woman keeps a stir about *wiping of her mouth*, whilst she never regardeth the cleansing of *her thoughts*; She can talk of *Peace-Offerings*, and of Her *paying her Vows* in the day, and *think* the same moment, of pleasing her brutish Lust all the night. *Come let us take our fill of loves till the morning.* Her *thoughts* were *unclean*, and *so* was she. Whatever mens garbes and pretensions are, how demure soever their deportments, how mortified soever their appearances, they whose *profoundest thoughts*, are how to *make provision for the Lusts of the Flesh*, are fleshly, and they that *do mind the things of the Flesh are after the Flesh*: On the contrary, *Chast Job* will not only *make a Covenant with his Eyes*, but will not allow himself so much as to *think upon a Maid*. His thoughts were *Chast* and clean, and *so* was He.

Rom. 13. 14. and 8. 5. Chastity. Job 31. 1.

Sect. VI.

Covetousness.

THe *Covetous* walk not alwayes in open and naked view for every one to see, perhaps *not for themselves*; but often wear a *Cloak* (as the Apostle calls it) a Cloak of zeal, and seeming sanctity, as *Iehu*, and others. Their thoughts boil, but the *fervour of their Spirit* is, for the *serving of themselves*, not *the Lord Jesus Christ*; *Judas talks* of the *Poor*, but he *thinks* of the *Purse*, and of his *Prey*; yet he carryed it so plausibly, that the *Eleven* suspected themselves more than Him. Mens *Hearts* may be *exercised with covetous practices*, whilst their hands seem not so, *They come and sit before the Lord as his People, but their hearts run after their covetousness*; nay, *their hearts are not but for their covetousness*, as the Prophet smartly expresseth it. They may *talk* of better things, but

1 Thes. 2. 5. John 12. 10.

2 Pet. 2. 1.

Jer. 23. 31. Jer. 22. 17.

their

their thoughts are for no other, their *tongues* may run of *heavenly things*, but their *thoughts* still run after *their covetousness*. Their *thoughts* are *for to morrow, what they shall eat*, and *what they shall drink*, and *wherewith they shall be cloathed*. Their *Inward thoughts are, that their Houses* and *Inheritances* are to them and their Heirs *for ever*. Such are the thoughts that they drown their Souls in, and *bury themselves in alive*, working like *Moles under-ground*, and if they sometimes *appear above ground*, they are not in their *Element*, till *rooting in the earth* again, *they mind earthly things*. The young man in the Gospel, His tongue ran of Heaven, *What must I do that I may inherit Eternal life*? but his thoughts ran after Earth, if I go with this Christ, I must *forgo* my Estate, if I *cleave* to Him, I must *leave* that: *He went away sorrowful, for he had large Possessions*. But saith God to his People, *Beware there be not in thy wicked heart a thought, &c.* which he there cautions in this case of Covetousness. A *Covetous thought* reigning in the heart, Allowed, Loved, Liked, Maintained, customarily entertained there, is the Evidence of a *wicked heart*, of a bad man, for as a man *thinketh* in his Heart, *so* is He.

Mat. 6. 31. Psal. 49. 11. Phil. 3. 19. Mat. 19. 17. Deut. 15. 7.

Sect. VII.

THe *Proud* person may be tryed by his Thoughts, be he never so much in the disguise of his *voluntary humility*. His thoughts do *swell* and *rise* high, whilst He *cringeth* low; like those in *Isaiah, who hung down their heads like Bulrushes*, yet their Hearts were lifted up in proud thoughts against God, as if He were in their Debts for their formal devotions; *wherefore have we fasted, say they, and thou takest no notice*? The Pharisee was the worse for his *good thoughts* of himself; *God I thank thee, that I am not as other men*; Yea, and thousands in the world have cause enough to *think ill* of themselves, if they had no more then their *thinking too well* of themselves: God

Pride. Isaiah 58. 5. Luke 18. 11.

Isaiah. 10. 18. compared with the 12. *will punish the fruit of mens stout hearts*; now the fruit of the stout heart is in the same place, explained to be the *proud Thought*. The Psalmist complains, *the wicked through the pride of their Countenances will not seek after God, God is not in all their thoughts*. He Psal. 18. 4. Ezek. 28. 26. fetcheth proof of their *wicked pride* from their *Godless thoughts*. The *proud Prince* of *Tyrus* did *set his heart as the heart of God*, in high thoughts of Himself, as the Sequel there shews. But the best Men on the contrary are *least* and *lowest* in their own *thoughts*.

Humility. Gen. 18 27. and 23. 10. Psal. 22. 6. Psal. 73. 22. Prov. 30. 2. Isaiah 6. 5. 1 Cor 15. 9. Col. 3. 12. Mat. 11. 29. Thus *Abraham*, *but dust and ashes*; Jacob, *less than the least of Gods mercies*; David, *a worm and no man*. Asaph, *a beast before thee*. Agar, *more brutish then man*. Isaiah, *a man of unclean lips*. Paul, *the very least of the Apostles*, but *the chiefest of Sinners*. Put on *humbleness of mind*, saith the Apostle. The *Humble man* is *humble in mind*, and *lowly in heart* and *thought* as Christ was, for as a man *thinketh* in his *heart so* is He.

Sect. VIII.

Purity. Matth. 5. 3. Mat. 12. 35. Psal. 139. 17. and 10. 4 Prov. 10. 20. BLessed *are the pure in heart*, saith our Saviour, *they shall see God*. Are thy *thoughts holy*? then *thou* art *happy*. In a good mans *heart* there is *a good treasure*, and the Psalmist tells you what it is, *How pretious are thy thoughts, O God, unto me*? But for the wicked, *God is not in all his thoughts, therefore the heart of the wicked is little worth*, and he, whose Heart is little worth, is wicked.

Sect. IX.

To draw this head towards a conclusion, let me perswade thee, O man, but to judge of thy self, which thou *canst*, by the same way, that thou wouldst judge thy Neighbor if thou *couldst*. If anothers *thoughts* lay as fair to thine *eye*, as his *words* do sound to thine *ears*, thou wouldest try his thoughts towards thee, before

fore thou wouldst too much trust his words, for the wise man observes, these too may be very wide each from other, *Eat and drink saith he to thee, and yet his heart is not with thee.* But God hath purposely *lockt* up thy *Neighbours thoughts* from thee, to correct thy *curiosity* and over eager propension to *Censoriousness* abroad, and hath said, *Iudg not that ye be not Iudged,* but hath made thee *Turn-key* to thy own, because 'its best for the to turn often *in at thine own door,* for if *we would judge our selves we should not be judged.* Mans Law doth what it can in the triall of those that are under *Inquest,* for discovery not onely not chiefly of the *Act,* but the *Mens rea, the Intent* and *thought* of the Heart in the *Act,* whether a *Traiterous, Malitious, Felonious Intent,* and of *Malice fore-thought* or no? When smooth-tongued *Simon Magus* came with *Honey* in his mouth, and his well-tuned tongue had a fair freedom to make a plausible profession, he was received and *Baptized,* but as soon as the Apostle *Peter* came to discern his thought (*Repent and pray God,* saith he, *if perhaps this thought of thine may be forgiven thee*) he presently *perceives* that his *heart was not right,* and that his state was nought, for he saith not, I perceive that *the gall of bitterness* is in thee only, but that thou *art in it and in the bond of Iniquity.*

Prov. 23. 7.

Math. 7. 1.

1 Cor. 11. 32.

Acts 8. 12.

Verse 22.

Verse 23.

Sect. X.

IN one word, as the *Pulse* so the *Thoughts* derive *immediately* from the heart, both as to *Temper* and *Distemper,* the one in a *Physical,* the other in a *moral* notion & respect, and wert thou but as careful and *Skilful* to observe thy *flowing thoughts,* as thy Physitian is to examine thy *gliding pulse,* thy Thoughs would *less often* deceive thee, then thy *Pulse* him, and thou needest not be so much at a loss as the most are for the knowledg of thy spiritual and everlasting state, haveing so *fair an Index* to Eternity so near at hand. *Commune then with thine own heart upon thy bed, and be still.* 'Tis Scripture Councel, and it will never hurt thee to

Psalm 4. 4.

take it. Thy thoughts may *talk* with thee when none else will, when none else can, when there is none but *God*, and *thou*, and *they* together. Thy *faculty* will be *true* to thee, if thou be *so* to it, thy *Thoughts* will not flatter thee if thou do not daub with them; but and if thou dost, God will not. And so I pass to the next.

CHAP. IV.

Proves that the Judgment that God passeth upon Men is by their Thoughts.

Sect. I.

WOuldst thou then, O Man, Try thy self by the same *Measures* that God will try thee, and *judge* of the state, as *He judgeth of thee, who judgeth not according to the appearance, but judgeth righteous judgment*; Let me trie thy thoughts and thee together again. *For the Lord searcheth the heart and tryeth the reins*, those reins the Psamist speakes of, *My reins instruct me in the night season*, His solemn thoughts and serious *self-reflections*. Those are they that God tryed, and thee by them. *O Lord thou hast searched me and known me, thou understandest my thoughts afar off*; As Christ said to *Nathaniel*, I may say to others in other cases, *before that* Philip *called thee, I saw thee when thou wast under the Fig-tree*, so before others called thee to the *Ale-Bench*, or into the *whore-house*, he saw thee, he knew the *propensions* of thy *Thoughts*, the motions in thy mind, the tendency of thine heart, *He understandeth thy thoughts afar off*, and by these He dooms, sentenceth, and judgeth thee, though (to speak strictly) God judgeth of us or knows us by pure and simple intuition: *abstractly* as well from *thought* as from words and actions, that is, *He needs* no more any thought or thing, then he doth

Jer. 17. 10. and 11. 20. Psal. 16. 7.

Psal. 139. 1. 2.

John 1. 48.

doth any man, *to testify of man*, for He knows, as *what is in man, so what man is*, by a more perfect way then discursive inference, or argumentation. He knows all things in their *principles* before they *operate*. For *known unto the Lord are all his works from the beginning.* John 2. 25. Acts 15. 18.

Sect. II.

THoughts have *feet*, they have a *tendency*, be they good or evil. *The thoughts of the diligent tend to plentifulness*, the Lord takes notice of the tendency of thy thoughts, and counts thee *goe* the same way that *they go*. The *Gentiles* are said to *walk* not onely after but *in the vanity of their mind*. And the wicked Jewes not onely after but *in the imaginations of their evil Hearts*. Thoughts can *speak* as well as *go*, *Think not to say within your selves*, &c. and God hears them, (*thou hast heard all their imaginations against me*, saith the Church) when the *voice is not heard*. Hannah *prayed in her heart, and her lipes moved*, *but her voice was not heard*. Old *Eli* that measured her by the bare moving of her lipes, misjudged her; but God had an eye to the *Motion* of her *Heart*. Thoughts can *Curse* too, *Curse not the King, no not in thy thought*. The *Heart of the wicked* is said to *utter perverse things*. The *Holy Ghost* heard *Ananias* thoughts tell the lie before *Peter* and the rest heard his tongue do so, "*by hath Satan filled thine Heart to lie unto the Holy Ghost; thou hast not lyed unto men but unto God*. Thoughts have *Hands* too as well as Tongues and Feet in Gods account. *The heart of the vile person* is said to *work Iniquity, and to practice hypocrisy*. Therefore saith God of the *false witness*, *thou shalt do to him, as he thought to do to his Brother*. David *thought to build God an House*, and thus God reckons, *thou didst well in that it was in thine heart*. When *Esau* thought to slay his Brother if his Father were but once dead, (*Esau said in his heart, the dayes of mourning for my Father are at hand*,

Thoughts have feet. Prov. 21. 5.
can go. Eph. 4. 17.
Jer. 7. 24.
Tongues. Math. 3. 9.
Lam. 3. 60.
Can pray, 1 Sam. 1. 13.
Verse 14.
And curse, Eccl. 10. 20, 19
Prov. 23 33.
And lie, Acts 5. 3, 4.
And hands.
Isa. 32. 6.
can work. Deut. 19. 19.
1 Kings 2. 26.
Gen. 27. 41.

hand, then will I slay my Brother Jacob); God Books it down, though he never did it. *How are the things of* Obadiah 6. *Esau searched out, how are his hid things sought up?* and so shall all mens be, for the *Lord* 1 Chro. 28. 9. *searcheth all hearts, and understandeth all the imaginations of the thoughts.*

Sect. III.

Thought, Adultery. Mat. 5. 28. Prophanesse, Psal. 50. 21.

IF *a man looking on a woman* do but send after her an Impure thought, God writes down *Adultery committed already*, if he look, saith Christ, *to Lust after her.* If thou do but *think profanely*, he notes it, *thou thoughtest I was altogether such an one as thy self, But I will reprove thee*; I say, he observes it, and accordingly judgeth thee. If *presumptuously*, he dooms it and thee for it. *If a man bearing the words of this curse, bless himself in his heart* (that is, in his own *thoughts*) *saying, I shall have Peace, though I walk in the Imagination of mine heart: the Lord will not spare him, &c.* If thy *thought* be vain and foolish, wicked and worldly, God will pronounce thee *such* as he finds that. *The grounds of a certain rich man brought forth plentiously, and he thought within himself what shall I do, &c. I will say to my Soul, Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry; But God said unto him, thou fool, &c.* If thy thoughts be Viperous and Venomous, blasphemous and malitious against the Lord and His Christ, He will damn thee for such as he finds them. *Jesus knew their thoughts, and said, O Generation of Vipers, &c. Why do the Heathen rage, and the people imagine a vain thing?* they take Councel against *the Lord, and against his Anointed, &c. The Lord shall speak to them in his wrath, &c.* The Consult, He condemns, they *Think*, and He *Speaks*; that is to say, speaks in judgment.

Vanity. Luke 12. 16, 17, 19, 20.

Venome. Mat. 12. 25. compared with verse 34. Psal. 2. 4, 5.

Sect.

Sect. IV.

THis was the *Condemnation of the old world*, as we have seen, Gods proof of *mans wickedness* was from the *Thoughts of his heart*, and the punishment thereof was *proportioned* thereunto, an *ever flowing scourge* upon them for that *superfluity of naughtiness* that was in them. Yet were there many amongst these that because of their profession were called the sons of God. *The sons of God saw the daughters of men*, &c. 'Tis not what our *professions* are, or what our *Names* are, but what our *thoughts* are that the Lord looks at, and accounts of us by. 'Tis said of our Lord Jesus that *though many believed on his Name, when they saw the Miracles which he did, yet did not Jesus commit himself to them, because he knew all men, and needed not that any man should testifie of man, for he knew what was in man.* The Text saith, he judgeth *of Man*, by what was *In Man*: Our words proceed *out of us*, our professions are *on us*, but our *thoughts* are *in us*; and these are they that the Lord Christ looks at, and was himself *set* (amongst other ends) for the manifestation of, *That the thoughts of many hearts might be revealed.*

Evil men characterized by their thoughts. Gen. 6. 5.

Gen. 6. 2.

Joh. 2. 23, 24, 25.

Luke 2. 34, 35.

Sect. V.

ON the other hand, those blessed Souls whom the Lord Crowns with so high a testimony, and so Honourable a Character of being his, whom he *will spare*, his *Jewels* which he *will make up*, for whom a *Book of Remembrance was written before him*, they are briefly thus described, such as *feared the Lord, and that* Thought *upon his Name.* 'Twas not the *Name of God upon them*, but the *Name of God in them*, 'twas not the bare *speaking of his Name*, though (no doubt) they did that too, (*for they speak often one to another*,) but their *thinking* upon his Name, that

So the Godly. Mal. 3. 16, 17.

God Characterizeth them from; whereas he the *wicked* grosly such, or *Hypocrites*, they are stigmatized for *such as forget God.*

Psal. 9.17. Job 8.13.

Sect. VI.

God is said to know thoughts afar off, Psal. 13.8,6. and 139. 2. Ezek. 38,10.

THere are two things that God is said to *know afar off.* The *Pride of man*, and the *Thoughts of man.* He hath it seems a *severe eye* upon each of these. *I know their Imaginations which they go about* (saith God of *Israel*) *even now before I have brought them into the Land which I sware*, and of *Gog*, *thus saith the Lord, it shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought.* God *minds* our thoughts before they come into *our minds*; and knows what we are *about to think*, before we think it; Then needs must he know *what we think*, *when we think*; and what to *think of us* too whilst we are a thinking, before we speak or act. *The Lord knoweth the thoughts of man that they are vanity*, saith the Psalmist, *the Lord knoweth the thoughts of the wise, that they are vain*, saith the Apostle. The *variation* in the *version* speaks thus much, *Amongst all the vain Children of men, there is not one wise enough to hide his thoughts from being known to God, and himself by them. The thoughts of the wicked are an abomination to the Lord*: He cannot keep the noisom stench of them from the Almighties nostrils; nor can God endure them without declaring his *abhorrence* of them. Who smells them at a distance (afar off) and abhors them, so *they that are of a froward heart are an abomination to the Lord*, If thy *thoughts* be *froward*, though thy words (through thy subtil or hypocritical restraint of them) be not so; as appears by the Antithesis, *but such as are upright in their way are his delight.* You see then how God reckons men by their Thoughts.

Psal. 94.11.

1 Cor. 3.20.

Prov. 15.26. Yet abhors evil thoughts though at a distance. Prov 11.20.

Sect.

Sect. VII.

WE value men according to their *Possessions*, and God according to their *Thoughts*: A man of mean parts, of low acquirements, of mean Possessions, we reckon a *mean person*: A man of high Improvements, of large Acquisitions, of great Possessions, we reckon a Great Man, a *substantial person*; now *Mens thoughts are their Possessions*; and 'tis observable that *one word* in the *Hebrew* expresseth both, therefore when the Text in *Job* reads, *My purposes are broken off, even the Thoughts of my heart*; The Margin (according to the Hebrew) reads *the possessions of my heart*. 'Tis by *patient thoughts* that we *possess our Souls*, under Affliction: By *Chast* and *pure thoughts* that *every one should possess his vessel in Sanctification and Honour*. 'Tis by *believing thoughts*, we *possess the Lord Jesus, put him on, dwell in him, walk in him having received him*. On the other part; when *Jobs thoughts* were restlesse and unquiet, tossing and tumbling *from morning to evening*, from evening to morning, from week to week, from moneth to moneth, then 'tis said, God *made him possesse moneths of vanity*; When God presented all his *youth-sins* (as so many frightful Ghosts) fresh to his Thoughts, then it is said, God *made him to possesse the iniquities of his youth*. So when the Heart is full of *good thoughts*, God calls that the *good treasure*; if of evil Thoughts, the *evil treasure of the heart*: and we value *Men* to be, as their *treasures and possessions* are.

We value men by their possessions, Our thoughts are so.

Job 17.11.

Luke 21.19.

1 Thes. 4.4.

Rom. 13.14.
Col. 2.6.

Job 7.3,4.

Job 13.16.

Matth. 12.35.

Sect. VIII.

WE Judge men by their constant *Companions*. *Noscitur ex socio qui non dignoscitur ex se*. Now our *thoughts* are our *constant Company*, They are ever with us at *Bed* and *Board*. Company draws out answers from us (sometimes, when we have no great mind

We judge men by their companions: Our thoughts are so.

mind to speak,) so do our Thoughts. *Therefore do my thoughts cause me to answer*, said Zophar. These are as *Rehoboam's Councellours, that were brought up with him from his youth*; so the *Imaginations of mans heart* are said to be: These are our *Inmates* and *Intimates* (be they good or evil, Divine or vain). They lodge with us, nay *within us*; these are *guests* that never part with us, till we bid adue to our selves. 'Tis not till *that very day*, that our *thoughts perish*: no nor then neither in some sence, but they go with us into *another World*, and there God will *judge them*, and *us by them*. *He that walketh with the wise* (the word, *Man*, is not in the Hebrew) shall be wise. He that *walks with God*, who gives wisdom, and he that walks with the word of God *which is able to make a man wise unto Salvation*. He that hath that *dwelling richly in him*, and dwells upon it by *wise and holy* Thoughts and Meditations (as the Psalmist saith, *I have more understanding than my teachers, for thy testimonies are my meditation*) as well as he that converseth with *wise and holy persons, shall be wise*. If thou *bind them continually upon thine heart, when thou goest it shall lead thee, when thou sleepest it shall keep thee, and when thou awakest it shall talk with thee*, that is, *wisdom* shall. Under God thou canst not have *better Company* then *good thoughts*; nay, thou canst not have *Him* without *them*. Thou mayst have his Company when thou canst not have *good mens*; but thou canst not have *Him*, except thou have *good thoughts*. *But the companion of fools* (saith another Proverb) *shall be destroyed*; of foolish *sinners without us*, of *foolish thoughts within us*, (for even the *thought of foolishness is sin*.) If we choose either for our Companions, especially the later, they will undo us, and bring us under that doom of Destruction. This made holy *David* chuse of his *Company*, but *curious* of his *Thoughts*. *I have not sat with vain persons*, saith he, but *I hate vain thoughts*, when his *Company* was *bad* his *thoughts* were *good*; Even *while the wicked was before him, his heart was* within

Job 2. 2.
1 Kings 12. 8.

Gen. 6. 12.
Jer. 4. 14.

Psal. 146. 4.

Prov. 13. 20.

2 Tim. 3. 15.

Psal. 119. 99.
Good thoughts good company.
Prov. 6. 21, 22.

God cannot be had without Them.

Prov. 24. 9.

Psal. 26. 4.

Psal. 39. 1.

within him, while he was musing, the Fire burned: his Thoughts inflame his affections with godly Zeal; and this *Holy Fire*, as by an *Antiperistasis*, burns so much the hotter for the *Frost* of cursed Contrariety that was about it. When the careful Magistrates and Officers of a City break into a suspected house in the Night time, the great question is, *what Company have you here?* so when God breaks in upon our *dark hearts*, the Inquiry is, *what Thoughts have you here? why do Thoughts arise in your Minds? Are ye not become Judges of evil thoughts?*

Sect. IX.

FIrst, God *made* Man to *think* of his *Maker*, *Remember thy Creatour*, there is Mans *end* and *duty* summed up in short. God gave man a mind *higher* then other Animals, that he might *mind higher* then they; a mind above other things, that he might *mind things above*; An Heathen could say, *Os homini sublime dedit, Cœlumque tueri jussit.* We chiefly estimate things as they suite their *End*, as *Fewel* by its *burning*, a *Knife* by its *Edge*, an *Horse* by his *good limbs*, &c. Otherwise though they look well, if they do not *burn well*, or *cut well*, or *go well*, we like them not: So God will have none of thy (*Naphthali* like) *goodly words* without *Godly thoughts*. We do not reckon *Parrats* or *Magpies men*; because they are taught to *talk*: We know they have not *Thoughts* like Men, though they have *words* like Men; And is it possible that for a little professions sake, God should have *good thoughts* of thee, whose *thoughts* are not *good*? Let me tell thee once for all, He *thinks better* of thy *Oxe* or *Ass* that in its kind minds thee its *Owner*, then of thee who mindest not Him whom thou callest thy *Lord* and *Maker*, (and so perhaps often *swearest* by him, when thou dost not once *think* of Him.) 'Tis a dismal Charge and Challenge that, *But my people do not consider*: They call themselves *Mine*, but they

God's inquiry in man's heart. What thoughts have you here? Luke 24. 38. James 2. 4.

God made man to think of his maker. Eccles. 12. 1.

We value things as they suit their ends.

Gen. 49. 21.

Isaiah 1. 3.

Deut. 32. 18, 19. they Mind not Me; Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee: And when the Lord saw it, he abhorred them, because of the provoking of his Sons and his Daughters. Alas, how little do Names, Titles, Priviledges, Professions stand for in Gods Account, where God Himself is not minded? As she said, *How sayest thou that thou lovest me, seeing thy heart is not with me?* how is it that thou pretendest to God, *seeing thy mind is not with him, God is not in all thy thoughts?*

Jud. 16. 15.

Psal. 10. 4.

As Gods *good will towards men* in Scripture is called his being *mindful*, his *remembring*, his *thinking* upon them. *He is ever mindful of his Covenant. Think upon me, O my God: Lord, remember me when thou comest into thy Kingdom!* So ours also to God-ward. *We have thought of thy loving kindness, O God! We will remember thy love more then Wine. If we have forgotten thy Name, shall not God search this out? All this is come upon us, yet have we not forgotten thee; our heart is not turned back.* Therefore it is said, *thou meetest them that remember thee.* A good God will be sure to be even with them: They *remember him*, and he *minds them.* He is in *their thoughts*, and they are in *his.* But on the other hand, Think not, O man, to be *regarded by him* that is *forgotten by thee*; or that God should have any *good thoughts of thee*, who never harbourest any *good thoughts in thee*, or that God should *mind thy good*, who never *mindst God nor good?* No, no, if God think upon thee, it will be to destroy thee, for not remembring him that made thee. *The wicked shall be turned into Hell, And all the Nations that forget God. Now consider this all ye that forget God, lest he tear you in peices while there is none to deliver you. Even such are the paths of all that forget God, and the Hypocrites hope shall perish.* In vain is *hope in God* harboured where *thoughts of God* cannot be.

Gods good will to us set out by his thoughts, Psalm 115. 12. Psalm 111. 5. Neh. 5. 19. and 13. 22. Luke 23. 4. Psalm 48. 9. Cant. 1. 4. Psalm 44. 17, 18, 20, 21. Isaiah 64. 5. So ours to God.

And our evil will, by our not thinking of him. Psalm 9. 17. and 50. 22.

Job 8. 13.

Sect.

Secondly,

Sect. X.

GOd looks especially to mans *thoughts*, Because if there be any Grace, which is called the *seed of God in Man*, it first stirs there. The *new-born babe* (as the Apostles expression is,) it first *breaths* in Prayer, but it *first stirs* in *thoughts*, and its stirring (as in *Nature*) is before its breathing. Nay even that *privation*, which according to the *Old Philosophy*) is as it were a kind of *principle* of this *Spiritual Generation*, begins there. This is called a *casting down Imaginations, and a bringing of every thought of the heart into captivity to the obedience of Christ.* Grace, I say, first stirs in the Thought. *I thought on my ways, and turned my feet unto thy testimonies.* The *Prodigal came to himself* before *he came to his Father.* First, thought of his *Fathers house*, and then turned his feet thither-ward: *Solomon* in his Prayer (a Type of Jesus Christ our Lord in his Intercession) speaks thus, *If they sin against thee*, &c. *Yet if they shall bethink themselves*, &c. *and so return to thee*, &c. *Then hear thou their Prayer*, &c. *and forgive thy People*, &c. First, they *bethink themselves*, and then *return.* Thus the Accomplishment of the new Covenant in the *work of Grace* is called the *putting of Gods Laws into mens minds*, and the *writing them in or upon their hearts.* The Greek word signifies, *I will give them into their Thoughts, and write them upon their hearts.* Thoughts are the Gate and *In-let* to all the affections. Grace first *knocks* at this *door.* Therefore also the *word of Grace*, which is the great *Engine* for the foresaid *Privation*, and the very *Seed of Regeneration* is called Κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας a strict and *curious observer* of the *thoughts* and *intentions* of the *Heart.* And if *Gods Word* be such, sure *God is so.*

Grace first stirs in thoughts.
1 John 3. 9.
1 Peter 2. 2.
ὡς ἀρτιγέννητα βρέφη.
2 Cor. 10. 5.
Psal. 119. 59.
Luke 15. 17, 20.
Deut. 30. 1, 1 King. 8. 46, 47, 48, 49, 50.
Hebr. 8. 10.
διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν.
1 Cor. 10. 5.
1 Pet. 1. 23.
Hebr. 4. 12.

Sect. XI.

THirdly, God principally *requires the heart*, and therefore especially looks at the Thoughts.

Therefore especially looks to the thoughts. Prov. 23. 28. Deut. 32. 46, 47. Psal. 119. 41.

Thoughts to the Heart are as *motion* to the *Watch*, *Sailing* to the *Ship*; and 'tis those that render these valuable. *My Son give me thy heart.* We must give God our *Hand* too, and *our all*, but our heart in *All*, and *above All*. *Thus set your Hearts unto all the words, &c. for is it not a vain thing for you, because it is your life.* We must *lift up our Hands* too to *Gods Commandments* (saith *David*) but especially our Hearts and Thoughts, and therefore he adds, *and I will meditate in thy Statutes.* Our *Thoughts can reach farther*, than our Deeds can, and God requires and looks for our *utmost*. The poor Captivated Souldier when he cannot *get to his party*, he can *think* of his party. As the *Captives in* Babylon could *think of* Sion, nay, could not but think of it: the Apostle *captivated to the Law of sin by the Law in his Members*, did yet *with his* MIND *serve the Law of God.* And *God minds* carefully how your *minds stand*, which way they *serve*, to the World or Heaven, Sin or Holiness, *Christ* or *Belial*.

Thoughts can reach farther than deeds can, and God requires our most. Psalm 137. 1, 5, 6. Rom. 7. 24, 25.

Sect. XII.

Fourthly,

Thoughts the Hearts primary productions. Exod. 13. 1. First born Gods part. Job 5. 7. Mat. 3 11. James 3. 6. Ver. 14. 15, 16. Mat. 15. 19.

THoughts are the *primary productions* of the Mind, and Heart, therefore God principally eyes these. Of old times, the *first born* were under Gods especial eye. The Hebrews call *sparks*, the *Sons of the burning coal*, as you may see by comparing that Text in *Job* with the Margin. The *Thoughts* are the *sparklings* of mans Mind, the very *Issue* of it, if it be enkindled with *Heavenly Fire*, that inward *Baptisme*, what numberless numbers of these Divine sparks are there daily *flying upward*; if with *Fire of Hell* (as the Apostle *James* speaks of the Tongue,) thy very thoughts, as it were, stink of Brimstone, and look like Hell in Gods eye; they are *earthly, sensual, and Devilish*, there *is confusion, and every evil work.* Thoughts, I say, are the proper Issue, nay the *first born* of the heart, for *out of the heart proceed evil*

evil thoughts, Murthers, Adulteries, Fornications, Thefts, Blasphemies: Mark, First *Evil thoughts*, and then all the rest. Evil Thoughts are the *Ile-leaders*; these stand in principal view. Evil Thoughts are the hearts first begotten, which no sooner are they born, but the heart *incestuously* begets on them again, *Murthers, Adulteries, Thefts, Blasphemies*, what not? Thoughts you see lie next to the heart; and if we would *judge of a Fountain*, we judge of it by the waters that *flow next and immediately* from the *spring head*; going farther, they may come to be altered from their natural taste or look. The waters of a *salt spring* by being distreined and *percolated* through the fresh earth may loose their brackishness. So that which is *hatred* in *heart*, and every Brine in the Thoughts may seem sweet in the mouth through the intermediation of the dissembling tongue of him, whose *hatred is covered by deceit: he that hateth dissembleth with his lipes, maketh his voice gracious*, so the Hebrew, *Hail Master!* may be in the mouth while *Blood* and *Treason* are in the *thoughts*, and the very *Devil* and *All in the Heart*. Contrariwise, the waters of a pure and *wholsome Fountain* may receive some other kind of *tincture* from the *Channel* they passe through, and thus too often *Holy thoughts* springing from an Heavenly heart, may seem *lost* as it were in the croud of wordly occasions, temptations and perturbations. Thus *Isaac went to* MEDITATE *in the Field in the evening tide, and behold the Camels*. 'Tis not said he went out to meet the Camels, and some *good thought dropt in*, (as a good Thought may now and then fall in a wicked mans way, as the Angel in *Balaams*) But he went out to *meditate*, and the Camels fell in. *Rebeckah*, she thought (as she said) he *came to meet her*; but the Lord saith, he went out *to meet God*. God will take notice whether our hearts *set rightly out* with him, though after in the journey we may for some season *loose our way*. Thus, saith the Lord, *I remember thee,*

Fountain to be judg'd by what flows most immediately from it.

Prov. 16. 24.

Verse 26.

Gen. 24. 63.

Verse 65.

God eyes hearts first setting out.

Jerem. 2. 2.

Psalm 110.7. *the kindness of thy youth, the love of thine Espousals, when thou wentest after me,* &c. Christ *hath a dew of youth* in a *gracious heart*, as well as *Holy Church*, and this Divine and *early dew* of pretious *thoughts* is *fairest* when *freshest*, as *from the Womb of the morning*.

Coin fairest out of the Mint-house. Gods *Coin* is *brightest* when it first comes out of the *Mint-house* of mans heart (for such is mans *Mind, a Mint-house for thoughts*) when it passeth farther, it comes to be discoloured, to contract *blackness*, especially by lying for some time in the *Earth*, and so sometimes to grow *suspicable* to others, perhaps *hardly discernable* to our selves, without much rubbing, &c. Repentance and Reformation; yet if it were right for *mettal* and *stamp* at its first setting out, when we our selves dare hardly trust it, yet God (that knows its Original) will *own* it. It is said of

2 Chro. 15.17. King *Asa*, that *his heart was perfect all his dayes*, perfect with the Lord, yet the poor man took many a

1 King. 15.14. *wrong* and wretched *step*, for a man of a *right heart*; yea how was Gods *stamp* sometimes, as it were, *worne off*? little left of his *Image* or *Superscription* to be seen: for besides that the *high places were not removed*, which was a blot upon his Government; In

2 Chron. 16. Verse 8.19. the business of *Baasha*, *He relyed on the King of* Syria, *and relyed not on the Lord his God*; And when he (that had eminent experience of God in the business of the *Ethiopians* and *Lubims*) had done thus *foolishly*, and

Verse 10. *Hanani the Seer* had reproved him *faithfully*, *he was wroth*, yea in a rage with him, *and put him in Prison: and oppressed some of the people at the same time*; nay, in the very evening of his dayes, and towards his very *Exit*, 'tis said, that *in his Disease he sought not to the Lord, but to the Physitians*; yet there was something *found at bottom* notwithstanding all this. Contrariwise,

Verse 13. Amazia *did that which was right in the sight of the Lord, but* (saith God) *not with a perfect heart*.

2 Chro. 25.2. Like some *counterfeit pieces* now abroad, that being *cased* or *plated over* with *Silver*, are observed to have fewer *cracks* and *flaws in the Edges*, perhaps than the

Kings

Kings own Coin, and yet they are but *Copper-hearted*.

The gratious ſoul is the Spouſe of Chriſt, who as ſhe is attended with a number of Holy and Royal affections as *ſo many Queens*, ſo alſo with *pure thoughts*, as with *Virgin without number*; And our Heavenly *Solomon* eyes them moſt that wait *next and immediately*, as it were, upon his *Queens perſon*; now our *thoughts*, as you have heard, they lie next to our *hearts*. Cant. 6. 8.

Sect. XIII.

Fifthly,

IT cannot but be granted, that God judgeth as man cannot, We look at each others outſides, and oftentimes are not deceived, for ordinarily the *abundance of the heart* will break out either *ſome time* or other, by the *tongues clinking what the heart thinks*, (as the Proverb hath it,) or ſome way or other, ſo that the wary obſerver may come to diſcern the *Potſheard*, notwithſtanding *the covering of Silver droſs*: *oft times*, I ſay, but *not alwayes*, That's Gods, Prerogative; for *the Lord ſeeth not as man ſeeth*, How then? for *man looketh on the outward appearance, but the Lord looketh on the heart*. We *hear* mens *words*, He *ſeeth* their *thoughts*; we *weigh* their *Actions and Appearances*, the *Lord ponders their hearts*, and *weigheth their ſpirits* (as the wiſe man ſpeaks.) God judges as man cannot, therefore by the thoughts. Luke 6. 45. Prov. 26. 23. 1 Sam. 16. 7. Prov. 24. 12. Chap. 16. 2.

In the *Levitical Law* the *Swan* was pronounced *unclean*, a Bird whoſe Feathers are exceeding *white*, but her Skin *black*. God judgeth *moſt* by what is *In-moſt*. God can eaſily diſcern the *trans-formed Devil*, under the *Angel of Light*; the *rottenneſs within*, through the *whited Tomb*, *and painted Sepulchre*. *Woe unto you Hypocrites*, ſaith Chriſt, *for ye make clean the outſide of the Cup and of the Platter, but within they are full of Extortion and Exceſs*; *Even ſo ye alſo appear outwardly righteous unto men, but within ye are full of Hypocriſy and Iniquity*. Oh what horrid Spectacles were God judges moſt by what is in-moſt. 2 Cor. 11. 14. Mat. 23. 27. Verſe 28. Verſe 25.

the most of men, even of *many that desire to make a fair shew in the flesh*, as the Apostle speaks, if their *Insides* were but turned *out-side*; But alas! They are all *out-side* to him that is *All eye*.

Gal. 6. 12.

Sect. XIV.

Conscience Gods Deputy judgeth by our Thoughts, Rom 2. 13. Verse 16.

LAstly, That God sentenceth and Dooms us by our *Thoughts*, is hereby evident, in that *Conscience*, that is, *Gods Vicegerent* in mans breast, doth *so, which shew the work of the Law written in their hearts*, their *Conscience bearing witness*, and their *Thoughts the mean while accusing, or excusing one another*: it follows, *In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel*; God, and Christ, and the Gospel, they will judge men *by their Consciences*; and their Consciences they will judge them by their *Thoughts* in the great day; *Judge* we therefore our selves now, as then we must be judged.

CHAP. V.

Discovers what those Right Thoughts *are, that are the* Righteous mans Evidence: *and how to be known.*

Sect. I.

Objection. Psal. 64. 6. Jer. 17. 9.

BUt alas! may some one say, Is not *Mans heart a great deep, and desperately wicked, and deceitful above all things*? I am afraid of Judging my self by my *Thoughts* of my self, least I should *Mis-judge* of my self, finding my self so apt to *think amiss*; doth not the Apostle speak of some that *measuring themselves by themselves are not wise*. There is so much *Pride*, *Partiality*, and *Self-love*, that almost *every way of man will seem clean and right in his own eye*, if his own *Thoughts* may but be his *Judges*.

2 Cor. 10. 12. Prov. 16 2. and 21. 2.

Why

Why all this is true; yet all that hath been said before true also, We never said that every mans *Case is*, as his *thoughts* are of *himself*, but yet by his *thoughts* that are In *himself*, he may come to discover his own state. For if a *man* Think *himself to be something*, (saith the Apostle) *when he is nothing, he deceiveth himself.* But yet *let every man prove his own works, and then he shall have rejoycing* In himself *alone, and not in another.* This he speaks in respect of *Sincerity*, not of Righteousness, or Justification in the sight of God, for of the later, he saith, we *rejoyce only in Jesus*, and have *no other Confidence*; But as to the former, *this is our rejoycing, even the testimony of our Conscience, that in simplicity and godly sincerity*, &c. so also *he that believes on the Son of God, hath the witness* In himself.

Solution. Not what Thoughts we have of our selves, but in our selves. Gal. 6. 3, 4. Philip 3. 3. 2 Cor. 2. 12. 1 John 5. 10.

Nay in as much as the Apostle condemns him for a *self deceiver*, who is in some respect the *worst* kind of deceiver (as *self-Murther* is the *worst* kind of Murther), that *thinks himself to be something when he is nothing*; even this makes it evident, that his *high thoughts of himself* were evidences *against himself*, had he but rightly considered them.

Sect. II.

WHereas Reader, on the other hand, if thou be but *honest* in what thou pretendest, and not *Hypocritically humble-tongued*, as many men are, when thou complainest of thy self, and declarest thy *jealous thoughts* that thou hast of *thine own heart*; Here is something like a *token for good*; For even right *jealousy* falls much in with that *Carefulness, Indignation, Fear*, &c. that were approved signs of *godly sincerity*. But and if it be thus with thee, right gladly wilt thou go along with me in the following particulars, and say as *David, O Lord, thou hast searched me, and known me, and thou understandest my thoughts afar off*; and yet again, *search me, O God, and know my heart;*

Self suspition a better sign than high thoughts of our selves. 1 Cor. 7. 11. Psalm 139. 1, 23. 23.

try me, and know my thoughts; Search me, O search me, thou blessed word of God, that canst not lie; Thou Messenger of Christ that darest not flatter me, O try me and know my Thoughts. Thou wilt *receive Gods spies with peace*, (as *Rahab* did) yea wilt willingly lend me the Candle of thine own Conscience to hold to thee, whilst we are together searching the secrets of thy own soul; *for the spirit of man is the Candle of the Lord, searching all the inward parts of the belly.* And the reason why so many Hearers and Readers of the most searching Books and Sermons, are yet ignorant of, or mistaken in themselves, is because they deny the *Lords servants* the *Lords Candle to do his work by.*

Hebr. 11. 31. Lend Gods Servants the Lords Candle. Prov. 20. 27. Conscience to search thee by.

I. *Tryal of* Right Thoughts.

First,

Sect. I.

1. Tryal of thoughts is by their original. Good thoughts grow not in an evil heart. Luke 24. 38. John 3. 6. Isaiah 10. 12. Mat. 15. 19. Mat. 7. 18. James 3. 12. Deut. 32. 32. Isaiah 57. 20.

THen let us *begin* with thy *Thoughts* in their Original, and so judge the *streams*, as near as we can to the *Fountain head*. Wouldst thou approve thy *thoughts* to be *right Thoughts*, such as indeed are the *Righteous mans Evidence*, let me ask thee plainly *how thou camest to thy Thoughts?* have they their Rise in thy self? (*why do Thoughts arise in your hearts?*) then know they are but Carnal at best, for all that *is born of the flesh is flesh.* The heart I know is a *Vine* that is alwayes *bearing*, a *Fountain* that is ever *springing up*: and Thoughts are called the *Fruit of the heart*, as we saw before, and (as it were) the streams of the Heart, *they proceed from it*, saith Christ; but, saith he, *a corrupt Tree cannot bring forth good fruit*, nor a *Fountain yield*, saith the Apostle *James*, *salt water and fresh.* Now every *natural heart* is a *corrupt tree*, a *Vine of* Sodom, and therefore its *Grouds of thoughts* naturally are but the *Clusters of* Gomorrah, *a troubled Spring* or Sea rather, that *cannot rest, but is ever casting up*

up mire and dirt. Amongst all the Unbelievers in the world, there is not one *pure mind*, therefore not one *pure thought*: for *who can bring a clean thing out of an unclean?* 'Tis a vain and ignorant boasting that I have observed in some, that have *thanked God that they were never troubled with evil thoughts* in all their dayes: sayest thou so? then I dare tell thee that thou never yet wast owner of *one good one*, such as God will own and accept for such: That *they think no body any hurt*, who never truly thought themselves or others any good: surely there are none greater *strangers to good thoughts*, than such as brag most of their *good meanings*, nay, that can tell you they hope to be *saved* by them, And how came they by them? why, they thank God, *they have had them ever since they can remember*, God forbid else. *They have as good hearts to God, and think as well of Jesus Christ as the best of them, though they cannot speak so well.* Yet do but ask these of the *New birth*, and you are unto them as a *Barbarian*, and speak as it were in an *unknown tongue*, (as our *Saviour* to *Nicodemus*,) and shall only receive a frump or a frown for your freedome; *what do you think they stand in need to be Catechized?* if you do, they thank you, they *do not think so meanly of themselves*, and this is one of their *good thoughts*.

Titus 1. 15. Job 14. 4.

Jam. 3. 3, 4.

NOTE

Sect. II.

BUt let me plead with thee, O Man, thou that findest *good Thoughts*, *as free as the Rode*, and as *Common* and easie as the *high way*: *Art thou greater than the Apostle* Paul, he saith expresly, *that we are not sufficient of* our selves *to* Think *any thing of* Our selves. Therefore we must be *taken off of* Our selves before we can possibly *Think* one *Right Thought*. *But our sufficiency* (saith the Text) *is of God*. As we cannot *think* at all *Physically*, nor *exert one motion* of the *Mind* in Thought, but by a *sufficiency of God*, working

No sufficiency in our selves for one right thought.

working by *Nature*: so much less can we think *Morally*, Thoughts *good* in a spiritual notion, in the account of God, but by his *own sufficiency* working by *Grace*. *To the unbelieving*, (saith the same Apostle,) *there is nothing pure, but even their very Mind is defiled*; And if their Mind *drop* its *uncleanness* and *defilement* upon *all about it*, surely much more upon the *thoughts*, that *lie next unto it*. Some men think their *thoughts* are certainly *good*, because they *never trouble* them. They do not complain of *blasphemous thoughts*, and *horrid injections*, as many do; And alas! the only Reason why the *thoughts*, the Treasures of their Hearts, *their goods are in peace*, is because *the strong Man Arm'd keeps the Palace*, the Devil is Lord and Master there. But if ever that *stronger one than he*, the Lord Jesus Christ, *(by the weapons of that warfare that are spiritual and mighty through God,)* had come and prevailed upon thee, 'tis strange if all would have continued *so quiet* in thee; thou wouldest likely have seen troubles, and heard amazing noises in thy own Soul, for there would have been *the pulling down of strong holds*, and this would have awakened thee sure to purpose, and raised *Commotions* in thy *Thoughts*: for the very *First motions* of *Grace*, as I said before, and stirs, would have appeared there. The *casting down* of some, the *bringing in others into captivity to the obedience of Christ*, who is *set as for the rising and falling of many* in *Israel*, so in the soul; the *thoughts* that thou wert *best acquainted* and *pleased with*, must have come tumbling *down*; and the *thoughts*, whose faces thou never sawest before, would have *risen up* in their room, *own thoughts* must have been *unthoughts*, *Old thoughts* amongst other *things*, must have *past away*, and *all things must have become new*. *Let the unrighteous forsake his thoughts*, His Thoughts, that is, Thoughts growing in *corrupt natures Garden*, for Regeneration is especially called, *a Renewing in the spirit of the Mind*. Search the Scriptures, and if things be not thus, then blame me,

2 Cor. 3. 5. Amongst all Unbelievers not one pure thought. Titus 1. 15.

Reason why their thoughts trouble them not.

Luke 11. 21.

Verse 22. 2 Cor. 10. 5.

Luke 2. 34.

2 Cor. 5. 17. Isaiah 55. 7.

Ephes. 4. 23.

me, and *think as well* as ever thou thou didst of thy *self*, and as *ill as ever when canst* of the Author, for giving thy calm and *quiet thoughts* any needless trouble; But alas Reader! *be not deceived, God is not mocked*; but if *a man think himself to be something when he is nothing, he deceives himself.* Let me tell thee, thy *thinking well of thy own thoughts*, will no more make *them good*, than thy *thinking thy self such*, will make God to think thee so. And yet, believe it, I beseech thee, O Reader, that my end and design in all this is not to *disturb*, but to *direct* thee. The Apostle delighted not *in making the* Corinthians *sorry, but that they sorrowed after a godly sort*, It is no pleasure to me, to *think* that thy *thoughts* are *wrong*, but desirous I am to set them *right*, and to help thee how to *judge rightly* of *them*, and of *thy self by them.*

Gal. 6.7, 8.

2 Cor. 7.9.

Sect. II.

SEeing then, Reader, that we are now at the very *root of the matter*, and have told thee once again, that the grace of God first stirs in the Thoughts. Give me leave to lay before thee a plain *Scheme* and *Map* of such Thoughts as Divine Grace doth usually work in true Penitents, of such *Right Thoughts*, as it doth first give in to those whom it will accept, and own as *Righteous* persons. And herein, that I may the more distinctly proceed, I shall premise something, (First,) Concerning the *Season* and Occasion, and the *Method*, (Secondly,) Of Gods working such Thoughts as these in the Heart and Mind of Man. In all which, if thou wilt go along with me, I trust thou wilt find both *Scripture Evidence* and *Christian Experience* to bear thee Company.

Seeing grace first stirs in thoughts.

Premised two things, occasion and method of Gods working them.

Sect. IV.

FOr the *Season* that God takes to bring Sinners to *Right Thoughts*, 'tis such as the Physitian takes,

Gods usual season to bring sinners to right thoughts (such as for mad men to right minds.)

to bring mad men to *Right Minds*, (for even this great and Inward Change in Scripture is called *μετανοια*, a coming to our *Right minds*, ſo the word ſignifies) when they have them under Chains, and in the dark. *If they be held in Cords of Affliction, and bound in Fetters*; THEN *he ſheweth them their work*, &c. He *openeth their Ear to Diſcipline*, &c. *For God ſpeaketh once, yea twice, yet man perceiveth it not*; But *in a viſion of the Night, (when he is chaſtened with pain upon his bed*, as it there follows, &c.) then he *openeth the Ears of men, and ſealeth their inſtruction*, In *the day of Adverſity*, ſaith God, *Conſider*, when the Patriarchs were reduced to a ſore ſtrait, then they are brought to think ſeriouſly of their *Sin againſt their Brother* Joſeph; And 'twas he that brought them into it, for that very end; ſo doth our *heavenly Joſeph*, Jeſus Chriſt, often do for the very ſame purpoſe; he ſends troubles oft times on the *outward*, for the reducing of the *inner man*; and ſtraitens the Garriſon, that he may take it in. The *Iſraelites* by their *Captivity* muſt be taught to *Bethink* themſelves, and ſo the *Prodigal* by his *Famine*. Or however, when the mighty God takes the *weapons of the ſpiritual warfare* into his own hand, and *hews men by his Prophets, and ſlays them by the words of his mouth*, and his *Judgments are as the light that came upon* Saul (in his full carear) and *ſtruck him to the ground*, and a *voice from Heaven* with it, that ſtrikes him to *the heart*; *Soul, ſoul, what doſt thou mean* by this hardening thy Heart againſt Heaven, and ſetting thy ſelf againſt God? Are thy heels harder than his *pricks*? canſt thou *dwell with everlaſting burnings*? The *Commandment comes, Sin revives*, the falſe conceited Righteous perſon is ſtruck dead (*I dyed*, ſaith *Paul*) knows not what to think; *who art thou Lord*? nor what to do, *Lord what wouldeſt thou have me to do*? ſuch, I ſay, is the ſeaſon and occaſion that God takes for reducing ſinners to Right Thoughts.

Acts 3.31. Repentance a coming to Right minds.

Job 36. 8. Verſe 9. 10. Job 33. 14,15. Verſe 19. Verſe 16.

Eccleſ. 7.14. Gen.41.21.

1 King. 8. 47. Luke 15. 17.

Hoſea 6. 5.

Act. 9. 3.

Verſe 6.

Verſe 4. 5.

Rom. 7. 9.

Act. 9. 5.

I know indeed that *Grace* is a *Soveraign agent*, and works as it will: sometimes *It slips the Lock of the heart*, as *Lydia's*, with little noise, and so makes room for Right Thoughts there, It may possibly steal into the heart, if I may say so, like *Josephs cup into* Benjamins *sack*, And he, that hath it, wonders when, or how, It first came thither. All women that do well too, have not the same *troubles* and *pains* in Child-bearing, that the most have; And so it is also in the *new birth*. And if thou be one that canst say indeed, that there is a *Change in thee* from what thou wast by Nature, *one thing thou knowest, that whereas thou wast born blind, now thou seest*, (as the man in the Gospel,) The grace of God hath brought thee to thy right sight, a *Right mind*, Right Thoughts; but by what *Sickness*, *Sermon*, *Affliction*, *Conviction*, it began with thee, thou canst not say; which is the case of some (especially some such that have been all their lives, much under the power of the *restraining Grace* of God, and of a strict and holy education), let me exhort thee rather to magnifie that *Grace that hath appeared to thee*, *and* (*taught thee to deny ungodliness*, &c. then to repine because thou dost not know, or by what means and gradations, the work of God hath grown up in thy heart, or to deny what *God hath done for thy Soul*. But yet withall; this I must add, that as it is observed that the coming of the Cup into the Sack, in an *unknown way*, left them in the more trouble and perturbations afterwards, though it came from a *friendly hand*; And those women that have less *fore-pains*, then others, have many times greater *After-pains*, (as they call them). So they that have less signal Spiritual troubles preceding their conversion, and have *known* least of the *terrours of the Lord*, are by so much the more full of Anxiety many times, almost all their dayes, full of doubtful thoughts whether they were ever savingly wrought upon, because not wrought upon as *such and such*: Haunted, many times with Hideous *thoughts*,

Grace not to be limited. Acts 16. 15. Sometimes slips the lock of the heart with little noise.

John 9. 25.

Canst thou say I was born blind, but God has brought me to Right sight, mind, and thoughts with less: do Blesse God for the thing, Repine not at the manner.

Gen. 44. 13.

2 Cor. 5. 15.

thoughts, and Temptations to Atheism, Blasphemy, &c. which make them even weary of life, and afraid of death, and yet may be very precious in the sight of God, and dear to Jesus Christ.

Sect. V.

AND as Gods usual Season is the time of trouble, of spiritual trouble, to bring men to Right Thoughts: To remember God, to Consider the days of old, to commune with their own hearts, to make diligent search into their own spirits, to take notice of their infirmities, to Remember the years of the right hand of the most High; to Remember the works of the Lord, and to meditate of his doings, &c. (All which is Right-Thought-work, and which the Psalmist was fain upon the day of his Trouble.) So the Method that God ordinarily useth, Is, to bring to their thoughts some one particular Sin, and to present it to their Souls view in all its ugly shape and monstrous deformity, with its heightening circumstances, and hellish horrour, that, (like the tail of a Prodigious Comet), it draws after it; now as Ghosts are most terrible and confounding when they appear in the Dark, so is Sin when it stares a man in the face in his time of trouble. Thus the Patriarchs were struck with the appaling thought of their savage cruelty to their innocent Brother when themselves were in Distress; no doubt, they had other Sins to trouble them, but this first flew in their face. Saul, with the thought of his furious persecuting of Jesus. Thus some for telling a known Lie, others for some Theft, or known Fraud, others for prophaning the Lords-Day, others for some prophane Oath, others for Disobedience to Parents, And some, though few, like Mary Magdalene, for the foul sin that brings a wound and a dishonour, and a rep such that is hardly wiped away. So that as men ordinarily single out some one special Sin to set their heart upon, though they entertain and practice all

Psal. 77. 2, 3. Verse 16.

Verse 10. Verse 11.

Psal. 77. 2. Gods ordinary method to bring to right thoughts by setting home some particular sin.

Gen. 42. 21.

Acts 9. 4.

Prov. 6. 33.

all the rest, so God singles out some *special Sin to fix their thoughts upon*, and thereby to bring them in due time to sight and sense of the whole *Body of Death*; nay sometimes when men (by a blameless appearance, and moral conversation) have got the *good thoughts* of other men, & *their own* much more, *trusting* (as Christ speaks) *in themselves, that they are righteous*, God suffers them to fall into some gross act of Sin, perhaps *Drunkenness*, perhaps making a *mock at Godliness* to please vile company, perhaps *Perjury*, or some other palpable act of wickedness, that by such a *rising in the flesh*, he may bring them to know, and to bethink themselves of *the Plague of the heart* that Scripture speaks of.

Rom. 7. 8. with 24.

Heb. 3. 1. Luke 18. 6. God sometimes suffers civil men to fall into some foul act, to discover to them the plague of the heart

Indeed I have sometimes observed, some persons troubled with a strange unusual throng and croud of Thoughts, Sermons troubled them, and Sins troubled them, but their Thoughts were like that *confused* concourse in the Acts, of which no distinct account could be given, and the *Assembly knew not why they were come together*. And as such a *croud of thoughts* have been thus in an uproar for some space of time, and they knew not distinctly why, so a little time hath brought it to they know not *what*, nothing for good hath come of it. And yet sometimes the *All-wise and powerful grace of God*, even out of such a *Chaos* of confusion, is pleased to draw a *New-Creation*, reducing things to their proper places, and *thoughts* to their *right order*.

1 Kings 8. 38. Sometimes thoughts are in an uproar, troubled, and distinct cares not known. Acts 19. 32. Verse 40. Yet God sometimes out of this Chaos draws a new Creation. As in Genesis. Reduceth thoughts to proper places; and things to order. Rev. 3. 20. Prov. 18. 14. Acts 2. 37. Prov. 38. 4.

Sect. VI.

BUt generally, when Grace first knocks at the door of the heart, and finds the Sinner in distress, *wounded in Spirit* that he cannot bear it, *pricks at the very heart*, (the pressing sense of Sin lies upon him, and goes over him *as a burthen too heavy for him*;) It brings him to speak within himself; Or, (which

The Scheme of a Converts first thought.

(which is all one) to *think* thus, or to this effect;

Lament. 3. 1. "*I am the man that have seen Affliction by the Rod of*
"*his anger*, and now I ſtand here a miſerable Male-
"factour before the Lord, who perfectly knows all
"my *ſecrets*, and infinitely hates all my *Sins*: My
"Conſcience hales me to his Bar, for my *ſin hath*
Num. 32. 23. "*found me out*, And *I am verily guilty concerning this*
Gen. 42. 21. "*thing*: ſhould I then either *hide my ſin*, or *harden*
Prov. 28. 13. "*my ſelf againſt God*? *who ever* did either of theſe,
Job 9. 4. "and *proſpered*? This then is my proper ſtation,
"though my *feet be hurt with fetters*, and *the Iron en-*
"*ters into my very Soul*, though the Chain of Gods
Micah 7. 9. "Indignation *be heavy upon me*, yet *I muſt bear it, be-*
"*cauſe* (it is my own Chain) *I have ſinned againſt*
"*him. Excuſe my ſin.* Alas, I cannot; *I knew my*
Luke 12. 57. "*Maſters will*, and knew it to be *Holy, Juſt*, and
Rom. 7. 12. "*Good*, and *did it not*; *I call'd him Lord*, yet *fear'd*
Malac. 1. 6. "him not; I knew he *forbad* the thing I did, yet I
"did it; I knew he *looked* on me, and yet I did it;
"I knew he would *call me to an account for it*, and yet
"I did it. *Accuſe my Maſter*, Alas, I dare not; No,
Jam. 1. 13, 14. "no, He *tempted me not*, but I was *drawn away of my*
"*own luſt and enticed*; my *own luſt*, I may call it ſo,
"as much as I may call my *Heart my own*; an Heart
"ſo vile, but yet my own; ſuch a *Fountain* of Poy-
"ſon, ſuch a *Cage* of every *unclean* and *hateful Bird*;
"an *Heart*, nay an *Hell*; yea and worſe to me then
"all the Devils there; I ſhould bely them, as bad
"as they be, ſhould I ſay otherwiſe; an heart ſo
Jerem. 17. 9. "*deſperately wicked*, that if all the men of the world
"had told me that I had ſuch a heart, or ſhould
"have done ſuch a thing, *I* ſhould with diſdain have
2 King. 8. 13. "replyed (with *Hazael*) *am I a Dog*? or a Devil?
"that I ſhould do ſuch a thing; Nay, when Gods
"own word told me, till this curſed Sin told it me,
"I could not have thought that I carryed ſuch a
"heart about me. Is this the Heart I ſo long truſted?
"that I ſo often excuſed? that I ſo much applauded?
"Is this the *honeſt*, the *good heart*? the heart full of

"good

"*good meanings?* the heart that *thought no harm?* O "misery of Iniquity! O Hell of Hypocrisy! and "unsearchable depth of deceipt! Well, deep as thou "art, God hath now *searched out thy deep things*, O "my soul! and now *my Sin is ever before me*, and my "punishment is following hard after me, *Sin lies at* "*my door*; My fatal moment is *set*, that I *cannot passe* "*it*; and yet *secret*, that I cannot *know it*, whether "in the *evening*, *or at midnight*, *or at cock-crowing*; "only this I know, that *after death* (come it when it "will) *comes Judgment*; *judgment* unavoidable, be- "fore a *Judge* impartial and unexorable; The "*crime* naked; The *Prisoner* speechless; The *Sentence* "speedy; The *Execution* certain; The *Torment* into- "lerable, yet must be born; without any ease, yet "without all end; through millions of millions of "Ages; nay without *help*, or *hope* of help to all Eter- "nity; And this not a *Phantasie*, but a greater rea- "lity, then what I see with my outward eyes; nor "a *forrain concernment*, but thy *own case*, O my own "Soul.

Psalm 51. 3. Gen. 4. 7. Job 14. 5. Mat. 24. 42. Mar. 13. 35. Heb. 9. 27. Heb. 4. 13. Mat. 22. 13. Mar. 18. 134.

Sect. VII.

UNder such *doleful thoughts* as these, the pensive Sinners *Life* (for some part of it more or lesse, even as it pleaseth God) *is spent with Grief*: as *Davids*, yea sometimes whole *years with sighing*, so that his very *strength faileth because of his Iniquity*, and his very *bones are consumed*. But then the *working thoughts* do not thus leave the *spiritual mourner*, But in such like sort as this they do proceed.

Psalm 31. 10.

'Alas then! what shall I do? Shall I think of 'giving my *overwhelmed* Spirit, my aking Heart 'some present ease by breaking away from Gods 'Bar? But whither, O *whither shall I go?* shall I fly 'out again to my cursed *courses*, and *riotous Company*? 'Oh these have been my *Bane* already, and me-

Dan. 5. 5. 'thinks I ſtill ſee upon *the wall, over againſt the place* 'where I too lately *ſate* amongſt them, *the Fingers of* 'a mans hand writing and drawing up a bloody In-'dictment againſt me, *I remember the Wormwood and*

Lam. 3. 19. Prov. 7. 23. 'the Gall, the Dart, that then and there *ſtruck through* 'my Liver, and the *wound* that hath been feſtring e-'ver ſince *becauſe of my fooliſhneſs.* Shall I turn me

Pſal. 38 5. 'then to the *harmleſs creatures*, and beg of them ſome 'relief? Alas! my Sins have engraven *vanity* there,

Eccleſ. 2, 11. 'with a pen of Iron, yea *Vexation of Spirit*, with 'the very point of a Diamond. Shall they eaſe my 'Servitude and cruel Bondage, who have *wearyed* 'them with mine Iniquities, and *made them ſerve with*

Iſaiah 43. 24. 'my ſins, and God in them? ſhall they help my 'groaning, who have made them all *groan under the*

Rom. 8. 21. and 22. 'bondage of my corruption? No, no, *If I ſay my bed* Job 7. 13, 14. 'ſhall comfort me, or my Couch eaſe my complaint,* then 'am *I ſcared with Viſions, and terrified through Dreams.*

Pſal. 102. 4. 'Sometimes I *forget*, ſometimes *I fear to eat my* 'Bread, leaſt the Morſel ſhould prove a *Meſſenger of* 'Death to me, and haſten me away to the place 'from whence I ſhall not return. Sometimes God

Pſalm 77. 4. 'boldeth my eyes waking that I cannot ſleep; and ſome-'times I dare not, leaſt I ſhould awake no more, 'till *Fire and Brimſtone* are about mine ears. In vain 'then do I think of running away from God, for

Pſal. 139. 7. 'whither ſhall I fly from his preſence? Shall I think 'then of fleeing to him, and of *bowing the knee before* 'him? Alas, *He is a conſuming Fire*, and the *Moun-*

Heb. 12. 29. Iſaiah 63. 3. 'tains ſmoak, and the Hills flow down at his preſence.' Yet have I heard that the God of *Iſrael* is a *merci-*

1 King. 20. 31. 'ful God*, I will *put a Rope upon my head*, and *make* 'my Supplication to my Judge. But Alas! *wherewithal*

Job 9. 15. Mich. 6. 6, 7. 'ſhall I come before him, and bow my knee to the moſt 'High? Shall I think of Pilgrimages or Penances, 'of coming before him with burnt Offerings? to give 'him, If I had them, *thouſands of Rams, or ten thou-'ſands of Rivers of Oyl? or my firſt born for my tranſ-'greſſion, or the fruit of my Body for the ſin of my Soul?*

Will

'Will he take any Bullock out of my House, or He-Goats Psal. 50.
'out of my Fold? No, no, He is a Jealous God, and Deut. 4. 24.
'Jealously regards not any Ransom, or many Gifts; He Prov. 6. 35.
'will by no means clear him that is guilty, and I dare Exod. 34. 5.
'not plead Not Guilty, though I die for it. Shall I
'think then of stretching out my hand in the way of
'some Legal Righteousness and self-wrought Refor-
'mation, to take hold of the Tree of Life, now that
'I have eaten of the forbidden Tree? Alas! behold Gen. 3. 22.
'Cherubims with a Flaming Sword, blocking up the and 24.
'way of the Covenant of Works, so that by the works of
'the Law shall no flesh be justified. Alas! my Sights for Gal. 2. 16.
'Sin are an Impure vapour; and my Tears for Sin,
'need washing! my Righteousness are filthy rags, and Isaiah 64. 6.
'like the cloths of a removed Woman; If I should
'justify my self, my own mouth would condemn me, and Job 9. 20.
'prove me perverse; And I have too long already ad-
'ded this sin of perverse Rebellion to my other wretch-
'edness, that I have gone about to establish my own
'Righteousness, and have not submitted to the Righteous- Rom. 10. 3.
'ness of God.

'But yet, O thou pure God, hast not thou said that
'there is Forgiveness with thee, that thou mayest be fear- Psal. 130. 4.
'ed? Is there no Balm in thy Gilead? is there no Physi- Jer. 8. 22.
'tian there? But this very day there was a Messenger John 4. 29.
'of thine with me, of a truth he was none but thine,
'for he told all that was in my heart, is not this the
'Interpreter? the one of a thousand? He told me with- Job 33. 23.
'all from thy own mouth, that though I could not, Job 33. 24.
'yet thou hast found a Ransome, and given a Name, Acts 4. 12.
'though but One under Heaven whereby men might
'be saved: Who came not to call the Righteous, but Mat. 9. 13.
'Sinners to Repentance: to seek and to save that which and 18, 11.
'was lost; That help was laid upon him, and that he is
'mighty, even able to save to the utmost. That therefore Psal. 89. 19.
'there was hope in Israel concerning my soul, a possibi- Hebr. 7. 25.
'lity, nay a probability, nay a Certainty that if I would
'agree quickly, even while I am in the way, acquaint Mat. 5. 25.
'now my self with God, I should be at peace: That thou Job 22. 21.

'art not only Reconcileable, but in *Christ* reconci-
2 Cor 5.15, 'ling the world to thy *self*; And therefore as though
Verse 20. 'thou wert *beseeching me* by Him (thine *Ambassa-*
'*dour*) *He did pray me in Christs stead, that I would be*
'*reconciled to God*; And O my Soul was moved
'within me at that word: shall the *Judge*, though
'I (as it were) *petition*? and not I, the *Offender* en-
1 Kings 20 23. 'tertain the motion? nay *catch at the words* (as *Ben-*
Lam. 3. 29. '*hadads* Servants,) and *put my mouth in the dust if*
there may be hope.

'But then withal he told me. That Christ must
Zach. 6. 13. 'be *Lord as well as Jesus*; a Priest indeed, but a *Priest*
Rom. 3. 27. '*upon his Throne*: That *Faith* was not Libertiniſme,
Mat. 13. 45. 'but a *Law*: That *all* must be *sold*, and not a farthing
and 46. 'would be abated, if I would *buy the Pearl of great*
and 19. 21. '*price*; That there was a dear *self* to be *denyed*; A
chap. 19. 24. '*daily Croſs* to be *taken up*, A *crucified leader to be fol-*
Hebr. 3. 15. '*lowed*, a *ſevere example* to be imitated; No time to
and 10. 30. 'be delayed before I began, (*to day if I would hear*
Luke 17. 32. '*his Voice*, &c.) nor *looking back* (with *Lots* Wife) to
'be endured, after I had once begun. Wherefore
'he charged me in thy Name, before I went farther,
Luke 19. 28. 'to *ſit down, and conſider the Coſt.*

'But O the conſternation that this new Thought
'breeds in my perplexed Spirit! I had almoſt *ſaid*
1 Sam. 15. 32. '*in my heart*, like *Agag*, *the bitterneſs of death is over*:
'Alas! my *Sea-ſick* Soul would fain have been at
'ſhore any way, though ſhe ventured a *drowning* for
it: But now I ſee there is no remedy, but I muſt out
'again into the tempeſtuous Ocean. But O the un-
'expreſſible torment of a divided diſtracted mind!
Gen. 25. 22. 'Alas the contrary *ſtruglings* in my poor ſoul, as if
'there were *two Nations* there! One *throng of Thoughts*
Iſaiah 57. 10. 'breaks in Impetuouſly, did not we tell thee from
Luke 19. 21. 'the very firſt, ſilly ſoul, *that there is no hope in God*
'*for thee*? we *knew* that he was an *auſtere Lord*, what-
'ever others might tell thee, that his *ſayings are hard*,
'ſo that none could *bear them*: And ſhouldſt thou
'*ſet out*, thou couldſt never *hold out*, and ſo thy *laſt*

end

'*end would be worse than thy beginning*; And now thou John 6.60.
'mayest find our words true; Come, come, *there is* a Pet. 2.20.
'*no hope*, no: but we will throw up all, *Let us eat* 21.
'*and drink*, *for to morrow we must die*: did not we Jerem. 2.25.
'tell that these *Micajahs* though, at first, they might Isa. 22.23.
'seem to sooth thee in some flattering hopes, yet
'*would never prophesie good concerning thee*?

But *let not* thy heart *say so*, saith a *contrary thought*, And so flies (with indignation) in the face of the former; *And behold a Troop cometh* after it, which when it hath forc't them to give some ground, This new Troop seizeth upon mine heart, and speaks thus to it.

Sect. VIII.

UNngrateful sinner! is this thy *kindness to thy Friend* (that *herein commendeth his love to thee in that whilst thou wert an enemy he dyed for thee*) that thou art still listening to the cursed Off-spring of that old and *evil heart of unbelief* that ever was, and ever will be, for *departing from the living God*? who, *had he had a mind to destroy thee*, might have done it, and never have *shewn thee such things as these*. *He took upon himself the form of a servant*; And he still *waiteth*, *that he may be gracious*; He stretcht forth his arms, to open thee a way to his *Bosome love*, upon the *Cross*; and he *stretcheth out his hands* again to thee, in the Preaching of the word. It hath been said, *Ask*, *and have*; 'tis now, *Take*, and *have*; *Take*, *eat*, *this is my body broken for thee*: Salvation *knocks*, 'tis but thy *opening* and the work is done.

Rom. 5.8. Heb. 3.12. Judg. 13.23. Phil. 2.7. Isaiah 30.18. Isaiah 65. 2. Mat. 26.26. Rev. 3.20.

'A *work* indeed, saith the drooping soul; which 'before it be *done*, I am like for all this to be '*undone*; 'tis but taking? but opening? a sad BUT, 'God knows, for me who am *weak*, and *cannot*: '*Vile*, and *dare not*. Alas what have *Dogs* to do with '*Childrens Bread*? should I presume, thinking to be-'lieve, and *Blaspheme*, thinking to *pray*; call Christ Mat. 15.26.

Rev. 2. 9. 'my Saviour, and God my Father, and be rejected
'of both, O *whither should I make my shame to go?*
'No, no, had I an *Hand* fit to receive such a *Guest*,
'gladly would I go through Fire and Water to open
'the door to Jesus, and take him with ten thousand
'welcomes into my Soul.

'And is it such *Presumption*, saith a *thought* on the
'other hand, and such *pride* to be dutifull and *obedi-*
1 John 3. 23. '*ent (for this is Gods Commandment that thou believe on*
'*Jesus Christ*) what pride, what presumption then is
'it to be undutifull and disobedient? *He that believeth*
'*not, the wrath of God abideth on him.* And wilt thou
'needs be *damned*, that thou mayst have the credit
Luke 5. 8. 'of being *modest*, and going *mannerly* to Hell? Thou
Mat. 9. 12. 'sayest, *depart from me, for I am a sinfull man*! Why,
'he is the *Physician*, what should he do with thee, if
Chap. 8. 8. 'thou wert *not sick*? Thou art not worthy *Grace*
'should come under thy Roof; neither would it be
'*Grace* if thou wert *worthy*, for *if it were of works*,
'(saith the Apostle) *it were no more grace.* But whilst
Rom. 11. 6. 'thou speakest thy Fears and dismal dread of *pre-*
'*sumption*, didst thou never hear of such a Sin as
'*despair*? presumption indeed, were it so, might
'*undo thee*; but bold and blasphemous *despair*, (which
'thou thinkest *modest* and humble) labours to *undo*
'*Jesus Christ*. *Other sins* make work *for Christ*, *who*
Math. 9. 13. '*came not to call the righteous but sinners to repentance*;
Chap. 13. 58. 'but black desperation shuts him *out of work*, as 'tis
and 17. 20. 'said, he *did not many works there*, (that is, in his own
'Country) *because of their unbelief*. And *dost thou*
'*thus requite the Lord? foolish sinner, and unwise*! as
'to spill the *Wine* of his *precious blood*, in thy *proud*
'*humility* and Impudent Modesty (like water upon
'upon the ground,) and that for no other reason
Isaiah 55. 1. 'than this, that *he offers it to thee that hast no Money*,
Job 15. 11. '*nor price*: Must *the Consolations of God* needs be *small*
'*with thee*, that thy *modesty* may be great? Thou hast
'no *money*, but hast thou *mind*? thou hast no *desert*,
'but hast thou no *desire*? Christ hath a *healing hem*
in

'in his *garments* for thee, be thy Issue never so foul, Mat 9. 20.
'so shameful, so inveterate. If thy desires be *creeping* and 14. 36.
'towards him, while that Issue of thine continues Mat. 5. 25.
'*Running*; Break then, *O prisoner of hope*, through Verse 17.
'the *throng* of all thy contradicting Thoughts, and Zach. 9. 12.
'steal at the least one blessed *touch*, till thou find *vir-* Mar. 9. 27.
'*tue going out of him*. Come, Come, *The Spirit saith* Chap. 9. 30.
'*Come, and the Bride saith Come, and let him that*
'*heareth say Come, And let him that is athirst come, and*
'*whosever will, let him take of the water of Life freely*. Rev. 22. 17.
'Now *see that thou refuse not him that speaks from Hea-* Heb. 12. 25.
'*ven*.

'But alas thinks my Soul, after all this, I sadly
'fear, that if Christ would indeed *accept me*, I should
'never be able to *accept Christ*; I find now 'tis a
'hard thing to be a Christian; I thought I had been Acts 26. 28.
'*almost perswaded*; but O *the sons of* Anak! The Numb. 13 28,
'*walled Towns* in the way! the *Cross*! the *Yoke*! not 31, 33.
'a *Lust*, not a *Thought*, not a *Word*, not a *Look*, in
'all the remainder of my life, but by *Law*? Alas!
'*who can bear it*? I dread to begin to draw, least I
'should *draw back*, and *better* then I had *never known*
'*the way of truth*; I know *thy Soul hath no pleasure in* Heb 10. 38.
'*such*; O Lord, *I am now oppressed, undertake for me*! Isaiah 38. 14.
'I would believe, my God, but cannot, *help thou my*
'*unbelief*! *I would take thy yoke upon me*, but I dare Mark 9. 24.
'not; for *I have been a Bullock unaccustomed to the*
'*Yoke*, But *turn thou me and I shall be turned, and thou* Jer. 31. 18.
'*shalt be the Lord my God*: I see, O Lord, I must have
'my yoke, which way soever I turn my self; *Sins*
'and *Satans* I have too long born; And *should I die*
'under thine, I cannot bear *the thought* of going
'back to theirs: For I am *sure to die* under theirs. *I*
'*am indeed in a great straight*; *let me now fall into the* 2 Sam. 24. 14.
'*hand of the Lord, for with the Lord there are mercies*,
'but as for Satan and Sin, the *mercies of these are cruel*. Prov. 12. 10.

Sect. IX.

Isaiah 54.11. 'CAst out then the *Sheet Anchor* of thy *hope*, *O thou afflicted, tossed with tempest, and not comforted*; 'and cast it O my soul, as near as thou canst, *into* Heb.11.19. '*that within the Vail*; If thou venture not on Jesus 'Christ, thou perishest: And if thou dost, thou *canst* 2 King.7.4. '*but perish*: *If he save thee alive, thou shalt live, And* 'if he kill thee, *thou canst but die*: There hath been 'high and hainous, and (in their own eyes) the very 1 Tim.1.15. '*chief of sinners*, *washed*, *justified*, *sanctified*, *in the* 1 Cor.6.11. '*name of the Lord Jesus*, *and by the spirit of God*, yea 'that hath been *set forth even for a* PATTERN *to all* 1 Tim.1.16. '*that should afterward believe on him*, *who not onely* Isaiah 26.12. 'ORDAINETH *peace for us*, but also *worketh all* 'our Works *in us*; Wherefore O thou blessed Jesus, 'with fear and with trembling, I cast and rout my Hester 4.16. 'self upon thee, And if *I perish*, *I will perish* at those John 20.27. 'feet that were therefore pierced, that whilst *I put* 'my fingers into the print of the Nailes, the weak hand 'of my Faith may have the better hold.

Sect. X.

LO here the *Restless Mind* of Man *touched* with the *Load-stone* of Divine Grace, *tremblingly wavering*, *seeking rest but finding none*, till the *thoughts* fix Numb.24.17. upon the *Star out of* Jacob, the Lord Jesus Christ! Lo, here the Heavenly conduct of Divine *light* (newly arisen in the mind of man) bringing his Thoughts Matthew 2. from a *far Country*, and never leaving them till it Verse 5. leave them in the very *place* where the *Holy Child lies*, The sweet bosom of the Fathers love. Lo, here the Isaiah 41.2. Celestial *Call*, *raising up the Righteous man from the East* his Native Countrey, or (if you will) natural Acts 11.23. condition). And *bringing him to Gods foot*, *with full* Heb.11.15. *purpose*, and fixed Thought of *Heart*, (*should opportunity of returning into the old Countrey*, The old state,

The

The *other Gods on the other side of the Flood*) *serve* never so fair, yet) never by the Grace of God, to return unto them more; cleaving to Christ for fear of leaving of him, or being left by him, *Leaning on its beloved*, that it may not be *lost* any more in the old *Wilderness*, the perplexing maze of its old *unbelieving thoughts*; fastening it self upon him, that it may by no means be shaken off by him, with such mental speakings as these. Cant. 8. 5.

'*Intreat me not to leave thee*, or to return from following after thee; neither say thou to me, let me go; Ah my *Jesus*, I will let *all go*, rather then let *thee go*; for I should let infinitely more than the *Worlds All* go, in letting thee go. I should *loose my self* in loosing thee, *and be cast away*, and that too in the very sight of Harbour. No, (no, *my heart is fixed*, O Christ, *my heart is fixed*; *whither thou goest I will go*; be it to thy *Crown*, or to thy *Cross*: *and where thou lodgest I will lodge*; be it a *Paradise* or a *Prison*: *Thy people shall be my people*, (though the *world hate them*.) And *thy God shall be my God*, (notwithstanding all the *ungodliness* that is in the world, and the *world of ungodliness* that is in my heart,) where thou dyest I will die, and there will I be buryed; *thy death shall mortifie my members that are upon earth*; My *Lusts* shall thy *Cross* kill, and thy *Grave* bury; Nay, *God forbid that death should part*, but more closely, yea unseperably, eternally unite thee and me, *And so shall I ever be with the Lord*. Ruth. 1. 14. Luke 9. 25. Ruth 1. 16, 17. Rom. 6. 4. Verse 6. Col. 3. 3.

And thus have you seen the *returning Shulamite*; and what will you see in the *Shulamite*, but as it were the company of *two Armies*? On the one hand the struglings of *unbelief*, on the other, *the work of Faith with power* till at length the *house of David* grows *stronger and stronger*, and the *house of Saul* grows *weaker and weaker*: *Old thoughts* pass away, and *new* prevail, the *lame divides the spoil*, the *halting Jacob* becomes *a Prince with God*, *the mourner is comforted*, *the warfare accomplished*, *the sin pardoned*, *the bruised* Cant. 6. 16. 2 Thes 1. 1. Isaiah 23. 53. Gen. 32. 25, 28. Isaiah 40. 1, 2.

Chapter 42,3. *bruised Reed* lifts up its hanging head, *the smoaking flax* breaks out into a flame; In one word, *in the multitude of the thoughts within, Gods comforts they delight the Soul.*

Psalm 94.19.

And thus the soul *falling into a place where,* all this while, *two* contrary *Seas have met,* runs at length *a ground* on the *land of uprightness*: where the *fore-part,* the Thought that *presseth forward* toward the Lord Jesus Christ, *sticks fast and remains unremoveable,* while *the hinder part is broken with the violence of waves,* O blessed Heart-breaking, O blessed storm, that drives the tumbling Thoughts upon this shore! well mayst thou be glad because thou art quiet, for God hath brought thee to thy desired Haven.

Acts 27. 41.

Psalm 143.10.

Psalm 107.30.

O sweet serenity, *Joy unspeakable, peace passing all understanding,* that now *keeps the heart and mind*! yea the *heart,* by the MIND; flowing down *like the pretious Ointment from the head of* Aaron *to the skirts of his garment,* perfuming and embalming, by the *thoughts of the mind,* all the *inferior powers* of the Soul and *affections* of the heart: That the former can now present unto the later, even a *deaths head* without horrour, nay with amiableness in its Aspect, whilst the Soul can think with *Simeon, Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy Salvation.* So that hardly could the Convert now be kept from impatient *desiring* to be *dissolved and to be with Christ,* but that he THINKS withal of something to be *done for Christ before he die,* of *teaching transgressors Gods wayes* that *sinners may be converted*; *of strengthening Brethren*: of *comforting others with the same consolations,* and so he hasteneth to be *doing,* that he may also hasten to be *dying.*

1 Pet. 1. 8.
Phil. 4. 7.

Luke 2. 29, 36.

Psalm 133. 2.

Psalm. 51. 13.
Luke 22. 32.
2 Cor. 1. 4.
Phil. 1. 23.

Sect. XI.

BUt Alas! These Thoughts cannot always hold without interruption. This brood of Travailers *dig up Wells as they go,* and the *Philistines* follow after as fast as they can, to *stop them up* with earth and

Psal. 34. 5.
Gen. 26. 15.

and stones: *worldliness* and *earthliness*, *deadness* and *dulness* return and repossesses the Mind and Thoughts of the eager Convert, and threaten to undo whatever Grace hath been a doing. So that the confident young Christian (who thought that if he had but once gotten the *Red Sea* on his back, his *Saviours* blood betwixt him and his soul oppressors, there would be but a *few dayes* direct and easy journey, through the Wilderness of the World, to the Land of *Canaan*,) falling amongst many *fiery Serpents*, violent and virulent temptations and lusts (not thought of at his first setting out) and being bitten by them, he proceeds as more heavily so more humbly: And his After-thoughts are such as these.

'Now woe is me that I should ever *put my hand* Luke 9. 62.
'*unto Gods Plough*, *and then look back*. O why was
'I not *contented to have dwelt on the other side of* Joshua 7. 7.
'*Jordan*. Nay, to have *stayed by the Flesh-Pots of Egypt*, Exod. 16. 3.
'*rather than to die in this Wilderness*? It had *been better*
'*sure for me not to have known the way of Righteousness*, 2 Pet. 2. 2.
'*then after I have known it, thus to turn from the holy Com-* Gal. 4. 15.
'*mandment*. *Where is then the blessedness that I spake*
'*of*? The Scripture saith indeed, *that the Righteous* Job 17. 9.
'*shall hold on in his way*; But alas! *I have begun in* Gal. 3. 3, 4.
'*the spirit*, And after all must I *foolishly end in the*
'*flesh*? *Have I suffered* so many things in vain, if so
'be that it be yet in *vain*? Have I sustained such *cor-*
'*rections*, and received such *convictions*, and brought
'forth such *Purposes* and Resolutions with so great
'*Pain* and *Difficulty*, and to so little purpose? I can- Hos. 10. 12.
'not deny that the *fallow ground of my heart* hath been Isaiah 28. 24.
'indeed *broken up*, and Gods *Plowers* have *plowed all*
'*day to sow*, and 'twas good seed that the *Sowers* did
'*sow*, when they *sowed the Word*; But alas I now Mark 4. 14.
'find, to my Woe, that it was not sown *in a good and*
'*honest heart*, for no sooner was the blade sprung up, Luke 8. 15.
'but *early temptation* made it *wither away*, so that it Mat. 13. 16, 21.
'*brought no fruit to perfection*; *the cares of the World*, Luke 8. 14.
'*the deceitfulness of Riches*, *and the lusts of other* Mark 4. 19.
'*things*,

'things, these coming in have clouded the word, and it
'hath become unprofitable. And is this thy confidence,
Job 4. 6. 'O my soul, the uprightness of thy wayes; and thy
'hope? O think then that the word will prove true
'to thee, though thou hast not been so to it, for it
'told thee that the back-slider in heart should be filled
Prov. 14. 14. 'with his own wayes, and I am sure thou hast found it
Heb. 6. 7. 'so. Thou art the ground that hast drunk in the rain
'that came oft upon it, and hast brought forth Thorns,
'and what can now be thy doom, but to be rejected
'of God, to be nigh unto cursing, and thine end, but to
'be burned? Thou art the House out of which the un-
Math. 12. 33, 'clean Spirit went, and into which He returned, taking
44, 45. 'others with him, which though he found empty, swept,
'garnished, yet leaveth the last state worse than the first.
Ezek. 24. 12, 'Thou hast wearyed thy self with lies, and thy great scum
13. 'went not forth of thee, what remains but that thy scum
'shall be in the fire? In thy filthiness is lewdness, because
'God hath purged thee, and thou wast not purged, there-
'fore how canst thou hope to be purged from thy fil-
'thyness any more, till he have caused his Fury to rest up-
2 Peter. 2. 20. 'on thee? for if after Men have escaped the pollutions of
'the World, through the knowledge of the Lord and Sa-
'viour Jesus Christ, they are again entangled therein and
'overcome, the later end is worse with them than the be-
'ginning. Thou art that girdle marred by lying in the
Jer. 13. 7, 11. 'Babilonish waters of worldly Lusts, and now profitable
'for nothing, who didst sometime seem to cleave so
'closely to the Lord Jesus Christ, as the girdle cleaveth
Jer. 6. 28, 29, 'to the loines of a man. Ah! grievous Revoltar! Re-
30. 'probate sinner! the Bellows are burnt, the Lead is con-
'sumed in the Fire, the Founder hath melted thee in
'vain, for the wicked are not plucked away, thy wicked
'pride, and worldliness, and wantonness, &c. and
'now what canst thou think O my Soul, but that
Jerem. 2. 5. 'the Lord hath rejected thee? But what Iniquity hast
'thou found in thy God, that thou art gone far from Him,
'and that thou hast walked after vanity and art become
Micha 6. 3. 'vain? Ah my Soul! What hath he done unto thee?

'or

'*or wherein hath he wearyed thee? testifie against him.*
'No, no, I am sure thou canst not, thou darest not
'reprove him, *But thine own wickedness shall correct* Jerem. 2. 19.
'*thee, and thy Back-slidings shall reprove thee, know*
'*therefore and see that it is an evil thing and a bitter, that*
'*thou hast forsaken the Lord thy God, and therefore* surely
'*his fear is not in thee. What fruit hast thou then of*
'*this* foul Apostacy *whereof thou hast* so great reason Rom. 6. 21.
'to be *now ashamed? Thou didst run well, who did hinder* Gal. 5. 7.
'*thee? Hath a Nation changed their Gods, which yet are* Jerem. 2. 11,
'*no Gods, but thou hast changed thy glory for that which* 12, 13.
'*doth not profit; Be astonyed at this, and be horribly*
'*afraid, yea, be very desolate.* O my heart, *For thou hast*
'*committed two Evils, Thou hast forsaken the Fountain*
'*of living waters, and hewed thee broken Cisterns that*
'*can hold no water.* O *prophane* Heart, *that for a morsel* Heb. 12. 16,
'*of meat hast sold thy Birth-right!* How fain wouldest 17.
'thou now *inherit the blessing, couldst thou but find a*
'*place for repentance, though thou shouldst seek it* never
'so carefully *with tears?* But alas for *thy part, thine* Ezek. 37. 11.
'*hope is cut off, thine hope hath God removed like a tree;* Lam. 3. 18.
'and indeed what else can be expected, but that the Job 19. 10.
'*Hypocrites hope should perish?* O *false heart,* and *flat-* chap. 8. 13.
'*tering hope!* must I be thus deceived by you both Exod. 14. 13.
'which I so much trusted? I said (with *Moses*) of
'my strong corruptions, when I thought I saw them
'drowned in the Red Sea of my Saviours Blood,
'*I shall see them again no more for ever,* and (with *Da-*
'*vid* in his prosperity,) *I shall never be moved;* and Psalm 30. 6.
'must I now, like *Capernaum,* after I have been thus Luke 10. 15.
'*lifted up to Heaven,* be *thrown down to Hell?* and so
'everlastingly seperated from the blessed presence of
'the dear Jesus; whom I fondly thought I had lo-
'ved better then my life, but now find I did love
'him less than my laziness, and my lusts; and in-
'deed I am convinced that if *any man loves any thing* Mat. 10. 37,
'*more than Christ, He is not worthy of him.*

'But, ah my dear and blessed Jesus, must thou
'and I thus part? part Eternally? Oh no! not for

'a

'a World, no not for a World of Worlds. Why
Psal.88.14. 'then, O Lord, castest thou off my soul? why hidest thou
'thy face from me? Yea rather, O Lord, why hast thou
Psal.63.14. 'made me to erre from thy wayes, and hardened my heart
Job 10.1. 'from thy fear? yet will I leave my complaint upon my
'self, and I will speak in the bitternesse of my soul; I
Jam.1.13,14. 'know indeed that God cannot be tempted with evil,
'neither tempteth he any man: But every man is tempted
'when he is drawn away of his own lust and enticed.
Psal.42.6,7. 'Therefore, O my God, my Soul is cast down within
'me, and deep calleth unto deep at the noise of thy water
Verse 4. 'spouts; thy waves and thy billows are gone over me.
'When I remember these things, I powre out my soul in
'me; For I had gone with the multitude, I went with
'them to the house of God, with the voice of joy and praise;
Psal.77.6. 'I call also to remembrance my song in the night, and
'commune with mine own heart, and my spirit makes di-
Job 16.12. 'ligent search; I was at ease, but God hath broken me
'asunder; He hath also taken me by the neck, and shaken
Job 29.3,4,5. 'me in pieces and set me up for his mark. Oh that I were
'as in moneths past, as in the dayes when God preserved
'me, when his Candle shined upon my head, and when by
'his light I walked through darkness, when the secret of
'God was upon my Tabernacle, and when the Almighty
Psal. 42. 3. 'was yet with me. But now alas my tears are my meat
'day and night while my returning Corruptions and
Verse 9. 'prevailing Lusts say to me continually where is thy God?
'As with a Sword in my bones do they reproach me, while
'they say daily to me where is thy God? But will the Lord
'cast off for ever? will he be favourable no more? Is his
'mercy clean gone for ever? and doth his Promise fail for
2 Sam 23.5. 'evermore? Hath God forgotten to be gracious? hath he in
'anger shut up his tender mercies? Surely this is my infirmi-
'ty; but I will remember the years of the right hand of the
'most High. Although my heart be not so with God, yet hath
'he made with me a Covenant, an everlasting Covenant,
'ordered in all things, and sure; I will therefore say unto
Psal.42.8,9. 'God, my rock, why hast thou forgotten me? why go I mourn-
'ing because of the oppression of the Enemy? Yet the Lord

will

'will command his loving kindness in the day-time, and
'in the night his song shall be with me, and my Prayer unto the God of my Life. Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God for I shall yet Praise him, who is the health of my Countenance, and my God. O Lord though mine iniquities testifie against me, do thou for thy Name sake, for my back-slidings are many, I have sinned against thee: But I acknowledge O Lord my wickedness, Do not abhor me, for thy names sake, Remember, break not thy Covenant with me. For truly my Soul thirsteth for God, for the living God, to see his Power and his Glory, so as I have seen him in the Sanctuary. Verse 11. Verse 20. and 21. Jerem. 14. 7. Psal. 42. 2. Psalm 63. 2.

'Be watchful therefore, O mine heart, and strengthen the things that remain, and are ready to die, for here is yet a Pillar of Fire before thee, the token of a Divine presence with thee. Hath not God said, Return ye back-sliding Children, and I will heal your back-sliding? Behold I come unto thee for thou art the Lord my God. Rev. 3. 2. Neh. 9. 12, 19. Jer. 3. 14.

'But surely if God will allow me to set my hope on high, He will yet have me to keep mine Heart low, for though he be still saying, I will heal thy back-sliding, and love thee freely, and again, Turn O back-sliding Child for I am married unto thee; yet he still feeds me like the Israelites in the Wilderness, as it were, from hand to mouth; The water of his Rock, not my Cistern, must supply me, and I be undone if it do not follow me; I must fetch my food by daily Faith, my Manna out of the Heaven of his Promises, not by Plowing, for it is in the earth of my self-Righteousness, and legal performances; and my Medicine too (for all venomous bitings by all sorts of fiery temptations) from him only, who for that end was lifted up upon the Cross, and still is on the pole of the Gospel, and still must be in the THOUGHTS of my heart, as my only strength, my health, my life, my All; And if at any time he allow me but a touch or taste of the hoped for clusters, Hosea 14. 4. Jerem. 3. 14. 1 Cor. 10. 4. John 3. 14. Numb. 13. 23.

'sters, 'tis to feed not my high, but my diligent
Phil. 3.12,13. 'Thoughts; and to mind me that I have not already at-
'tained, either am already perfect, but that I press for-
'ward, forgetting the things that are behind, towards the
'mark for the price of the high Calling of God which is
'in Christ Jesus. What shall I then say to these
'things? The Lord hath hath spoken unto me, and him-
Isaiah 38.15. 'self hath done it, I will go (with him though I go but)
'softly all my years, even in the bitterness of my Soul.

So then the Thoughts of the Righteous pick up
Numb.14.9. encouragement, as the *Good Spies*, from their *very difficulties, They are Bread for us; I will go with this man*, saith *Rebeckah*; I *will go with this Jesus*, saith the fixed Thought of heart; Though I go *sadly*, yet I will go, I *will go* though but *softly in my souls bitterness all my years*;
Isaiah 38.16. But yet *O Lord, by these things men live, And in all these is the life of my spirit, so wilt thou recover me, and make me to live* (so saith the gracious Heart.) And thus is the soul *fed with Manna*, and *led about* many years, it may be, in the *Wilderness* of
Deut. 8. 2. Anxiety; And all this to *humble, to prove, to know what is in the heart, and to do it good in the later end.*

The end of the draught or scheme of Thoughts. 1. Wrought in conversion.

And thus have I given you as briefly as I could, though more largely then I thought, a *Scheme* or draught, of such Thoughts in man as do ordinarily flow from the Grace of God, as I have received from that sure *Word*, that is a *discerner of the Thoughts*, and a *discoverer* as well as a *discerner*, and as I have known, and perhaps felt in some small experience, And the Holy Ghost, that knows all hearts, saith expressly, *As in water, face answers to face, so the heart of man to man.*

Prov. 27.19.

Sect. XII.

Regenerate mans thoughts flowing from a new nature agree with other natural motions in three things.

NOw because as I have said, The Regenerate mans thoughts are *sparks* from a *new Fire*, *fruits* of a *new heart*, *stirrings* of a *new Nature*, Therefore it must needs be, that they partake with all natural motions in these Three points. I.

I. *Facility.* Natural Acts and Motions, If Nature be not oppressed (as sometimes the *New nature* seems to be) are *facile*, yea pleasing and delightful, as to *eat*, to *drink*, to *sleep*, &c. So are right Thoughts to a Righteous person. *When wisdome entereth into thy heart, and knowledge is pleasant unto thy soul*, &c. A naughty heart is like a vitious stomach, those very *thoughts* that are *as an hony Comb*, or as *pleasant bread* to others, do make it turn, as it were, at the very sight of them; *Go thy way* Paul, *for this time*, I have no stomach to think of *Righteousness* or *Judgment to come*; No, no, *Felix* his Thoughts were another way, suitable to his Corruption; *He thought* (saith the Text) *there was no money coming*, and 'twas the thought of money that made *Musick* in his *Mind*; But saith *David* of his *God*, not of his *Mammon*, *My meditation of* HIM *shall be* SWEET, *I will be glad in the Lord*. When the Miser receives his *Mammon*, Oh how it glads him? nay he loves the Thought of it, when he cannot come at it; Nay, he can *Think* with delight of the *Bills* or *Bonds*, he can lay them in his bosome, that do but *Name it*, *Money* is his *God*, and *Worldliness* his *Nature*: So doth a gracious heart with sweetness entertain the Thought of his God, nay *hide his word* in his very *Heart*; It goes down with him with delight, as his food when he is most hungry; *Thy words were found, and I did eat them, and they were to me the joy and rejoycing of mine Heart.* The *Ear drinks* in words, but it is the *heart* that *eats* them, by setting the Thoughts to chew upon them. And as it is with a man that is in health, if he want his *set meals*, so is it with a *good Heart*, kept in *good order*, without *stomp gripes*, and secret gnawings, it cannot want *its set* MEDITATIONS, And surely it would be better with most Christians then it is, were they but careful with *Isaac*, to *set a part* some little time of the day for *Meditation*, who are so little able to say with *David*, *O how love I thy Law! it is my* MEDITATION *all the day*. And this leads me to the

1. Facility, Good thoughts delightful, if from a right principle. Prov. 2. 10. Prov. 27. 7. Acts 14. 25. Verse 26. Psal. 104. 34. Psal. 119. 11. Jer. 15. 16. Psal. 119. 97.

Sect. XIII.

II. AND that is *Frequency*. A *good pulse* strikes many a *good stroke* in a day, and so doth a *good heart*, as you may see in *David*, when he was in a good state of *soul health*; you cannot think that he thought of nothing but Gods Law in the whole day when he sayes, *It was his Meditation all the day*; his *Crown* was lined with *Cares*, And his *Head* with *Thoughts* as other mens: But he would allow no *Thought* in the day contrary to the *Law*; He would order all his *Thoughts* in conformity and subordination thereto; And his Thoughts thereof were better pleasing to him then *all other Thoughts*, He was in his *Element* when in such *Meditations*; and reckoned so much of the day lost, as wherein he was hurryed by Temptations, to any contrary cogitations: If a *Bird* fall into the *water*, 'tis not her *Element*, she neither useth nor delighteth to be there; If a *Mole* get *above ground*, he is not where he would be, or is wont to be. Ask thine heart seriously what *Element* it is that thy thoughts *most use*, and with *most ease*: (*My soul shall be satisfied as with marrow and fatness when I think upon thee, when I remember thee upon my bed, and meditate upon thee*, &c.) And thereby discern whether it be a *Bird of Paradise*, or a meer *Mole*, for to be *carnally minded is death, but to be Spiritually minded is life and peace*. A bad man may have a *Thought of God* now and then, and a *Thought for God* (or the most are very much mistaken.) But a *David* can say of his divine Thoughts, *how great is the sum of them? Gods Thoughts* of him, and *his Thoughts* of God, and the reflection of *his Thoughts upon Gods Thoughts*, for,

Frequency *Davids* thoughts good all the day. *Psal.* 119 97.

How to be understood.

Tryal what Thoughts thy Element. *Psalm* 77. 5.

Romans 8. 6.

Psalm 139. 17.

Sect. XIV.

III. THere is *Perpetuity* as well as Facility and Frequency in Natural acts and motions. The pulse beats not only *all the day*, but *all a mans dayes*: so do good thoughts in a Godly mind. What a blessed frame was holy *David* in when he could never *awake*, but he found his pulse beating Heaven-ward? *when I awake I am still with thee. The blessed mans delight is in the Law of the Lord, and therein doth he meditate day and night.* O happy He whose Thoughts are holy *day and night*, that is, *continually*. 3. Perpetuity. Psam 139. 18. Psalm 1. 12.

I know *Grace* is lyable to its *languishings*, as well as *Nature*, and the *souls pulse* to its *intermissions*, as the Bodies is, whereof more hereafter; only the Pulse of *Nature* may cease totally, nay it *must*, because Nature it self must *expire*; But Grace is a *Celestial*, an Heaven-born principle, an *Immortal Fire*, which can never be extinguished, but burns brightest when Nature goeth out, as in *Jacob* and *Joseph when they lay a dying*: so good thoughts do usually most flourish in that *very day* when other *Thoughts perish*, the day of Death, and after Death especially. And thus much for the first Tryal of Thoughts, whether Right or no, from their Original. Grace may languish, soul pulse intermit, as the natural. But good Thoughts never quite die. Psal. 146. 4. Heb. 11. 21, 22.

II. Tryal.

Sect. I.

Secondly,

THoughts are to be known to be *right* by their ROOT, as Plants are, especially in Winter-season: now this is as it were the *Winter-state of Grace*. 2. Tryal. Thoughts are to be known to be right by their root.

We have seen in the first Tryal, that Right Thoughts are to be discerned by their *Soil*, They

grown not in the *Wild*, or *common Field* of corrupt Nature, but in the *Garden of Grace*; so now, in the second Tryal, by the *occult* and inward manner of their *growth*, which I call their *Radication*. This I say then, if *good Thoughts* be thy DEEP *Thoughts*, if (as we say) *the best be at bottom*, thy thoughts are then Right, and thou art Righteous: for as the deep thoughts of *Worldlings* are *worldly thoughts*, and the deep Thoughts of *wicked* men are *wicked thoughts*, so the deep thoughts of *good men* are *good Thoughts*.

If good thoughts be our deep thoughts.

Psal. 49. 11. I'm a notable observation of the Holy Ghosts concerning worldly men, That *their* INWARD THOUGHT *is, that their Houses shall continue for ever*, &c. Why? is there any *Thought* that is not an *Inward Thought*? No; But the meaning is, that though they have some *floating Thoughts* of their *mortality*, and the vanity and *transitoriness* of all worldly things, swimming, as it were, on the top; yet they do not suffer such Thoughts to *sink into their Hearts*, or to go to the bottom, But the Thoughts that *lodge* there are such as His who is said, by our Saviour, to have *thoughts within himself, Soul, thou hast much goods laid up for many years, Take thine ease, eat, drink and be merry*. Note the phrase, *he thought within himself*; There are other kind of thoughts that sometimes *knock at the door* of the worldings Heart, Nay sometimes *look* in at his windows, as *Pauls Sermon* began to press in upon *Felix his Heart*, and to set him a *Trembling*, but there are other *Thoughts within*, which if they cannot *keep* good Thoughts quite *out*, they will *keep* them *off* from making any due or *deep impression* upon the Heart. Now these Thoughts that nestle themselves, as it were, at the very *Heart-roots*, to keep others out from reaching thither, these *deep thoughts* are they which the Scriptures call the *inward thoughts*, according to that of the Psalmist, *the inward thoughts of every one of them, and the heart is deep*. And so if thy inward Thoughts and deep Thoughts be *good thoughts*, 'tis a *good signe*. Thus *He is a Jew, that*

Luke 12. 17. Verse 19.

Acts 24. 25.

Psalm 64. 6.

Rom. 2. 29.

is vile inwardly. When God has put *wisdom in the inward parts*, as it is in *Jeremiah*; as 'tis said of the wicked, that their *inward part is very wickedness*, and that *their inward part is full of Ravening and wickedness*: *even when he speaketh peaceably with his mouth, yet in Heart he layes his wait.* Jer 21.33. Psalm. 5. 9. Luke 11.39. Jerem. 9.8.

Now the *Reason* of this Rule is this, because as *corruption* (like the *Worm at* Jona's *Gourd*) loves to lie at the *Root* to wither all; so *Grace* (to work out Corruption) loves to lie at the very *Hearts root*, as it were; and the work of Grace being to *fix the Heart* aright, (as *David* saith, *My Heart is fixed O God, my Heart is fixed*) like a *wise Master Builder*, Grace goes to the *bottom*, and looks especially to that; the *Foundation* being that that *fixeth all the building*. The *Latines* do very elegantly express *height* and *depth* by the same word, thus, *altas radices agere*, is to take *deep Root*, and yet we call it the *Altitude of a Stem*: He that will *build high*, must dig his Foundation *deep* and *low*; Now Grace, where it comes, never aims lower then the *Raising* of the *Thoughts* as *high* as Heaven, Sirs, *what must I do to be saved* (saith the Jayler.) A Converts *first Thoughts* are for no less than SALVATION; and therefore Grace layeth them in the very *depth of the heart*. Thus Gracious Thoughts are called the *good Treasure*, not of the *Head* (for a *Toad*, they say, may have a *Pearl* there.) A wicked man may have excellent notions and speculations like *Balaam*, whose Heart is full of Poyson.) But *the good treasure of the Heart*. Reason of the Rule. Psalm. 108.1. Good thoughts build high, therefore must be bottomed low. Acts 16.30. Numb. 24.34.

Our Saviour, comparing Gods *Word* to *Seed*, Mans *Heart* to *Soil*, *Thoughts* and purposes to a *springing* up of that Seed in the Soil, expressly saith of the *stony ground* in opposition to the *good ground*, (that is, the *good and honest heart* as himself explains it) that therefore it was that all came to nothing, because *there was no depth of earth* for the Seed, and they *that sprung up had no root, and therefore they withered away.* Mat. 13.4. Verse 5. Luke 8.14. Mat. 13.56.

Mat. 25. 1. And in the Parable of the *Virgins*, where he designedly puts the difference between the sound Believer and the Hypocrite, He denies not the *foolish* to have *Lamps* and *Lights*, and *Oyl in their Lamps*, to keep them burning for a season; but denies them to have any *Oyl in their Vessels*, as the *Wise* had. The Lamps were the *Outside* and shallow appearances of *splendid Notions and Professions*, but the *Vessels* are the very *inwards and depths* of the Heart. and therefore its said, Prov. 13. 9. *The light of the righteous rejoyceth, but the Lamp of the wicked shall be put out.* The Light of the Righteous (which may be understood of their good Conversation, according to that, *Let your light so shine before men, that they may see your good works*) hath a *Vessel within* full of Oyl, to keep it burning perpetually, and therefore it *rejoyceth*, but the Lamp of the wicked hath not so, and therefore time shall put it out.

John 4. 14. Good thoughts a well-spring. And when he represents the Grace that he gives, by a *Well of Water* in a man *springing up to everlasting life*; This Phrase is most accurately to be attended to our present purposes; We are not in *judging* of a man so much to consider what may be put into a man, or what may for some time float at top, nay flow from a man, but what the SPRINGINGS UP are that are IN A MAN. And so the Apostle *James* also puts the Tryal upon what the FOUNTAIN *yields*, whether it be *sweet water*, or *bitter*, salt water or fresh; which expression he doth enough explain, when he saith, *If you have bitter envying, or strife in your hearts, glory not and lie not against the truth*; Mark that, IN YOUR HEARTS, that is, when these bitter waters are the *springings up* of the inward Fountain, glory not, and lie not: *sweet words* and *pleasing professions*, shews and appearances will be no good Testimony for you when these BITTER *springings up within you* bear witness against you.

James 3. 11. Verse 14. Verse 12.

In Nature, there are *Springs* or *Wells* of diverse sorts, the diligent observation of which will much clear

clear the scope of these Texts of Scripture, and the thing in hand; I shall only instance in such as I have seen. There is the *salt spring* at *Nantwich*, where the *springings up* are naturally *salt*; Now let never so much *fresh water* be poured into it, though it may *for the present abate its saltness*, and make its present waters the less brinish, yet that which springs up will in some time *work out* all the fresh water, and will continue (as before) perfectly salt. Again, there is the generous and famous Spring, called the HOLY WELL, in *Wales*, that is perpetually boiling up with an admirable activity, so that if never so much salt water should be poured into it, though all the waters (for the present) would taste salt or brackish, yet give it time, and it would certainly *work out* all that *Heterogeneous mixture*, and retain its *sweetness*, and (as I may say) its *Native excellency and purity*.

This then is a grand Rule for the tryal of Right Thoughts, if thy *good thoughts* be such as continually springing up, *do work out evil thoughts* which sometimes do seem to defile and deprave thee, 'tis a good Scripture-Evidence both of thy *thoughts* and state: for this is that which the Apostle calls a *clearing of our selves*, which he saith expressly, that *Godly sorrow worketh* where it worketh *Repentance to salvation*; *this self same thing, saith he, that ye sorrowed after a Godly sort, Behold what carefulness it wrought in you, yea what clearing of your selves*, &c. Now this Godly sorrow hath its spring in the *Thoughts*, as the Evangelist saith of *Peter, when he thought thereon he wept*. As the Jews in their Captivity, *wept when they remember* Zion; so *Peter*, in his spiritual Captivity, wept when he remembred *Sin*. But a little before, the *floods of the ungodly had overwhelmed* the good man, and the waters of bitterness had come into his soul; And had we but *tasted of his spirit*, by what came from him in the *High Priests Hall*, we should have been apt to have concluded him in the *gall of bitterness*, when with *swearing* and *cursing* he denied that ever he *knew Jesus*:

1 Cor. 7. 10, 11.

Mark 14. 72.

Psal. 137. 1.

and all this issuing from the *Thoughts* and apprehensions of his *imaginary danger*, that his sorry sinful slavish fear suggested to him in case He had held fast the profession of his Faith without wavering; these were the Thoughts that were *uppermost*, and so neatest his *tongues end*, to influence that under this surprise of Temptation; and little doubt but at that very time his *deep and bottome Thoughts* were full of real kindness to his Lord and Master, which shortly after (by their *springing up*) discover themselves; For these Thoughts work him to *Godly sorrow* (as the Text affirmeth) and *godly sorrow* to a *clearing of himself* of that which had now so sadly stained the Glory of his Profession, so that we read after of his *dying for Christ*, but never more word of his *denying* him.

Sect. II.

Instances of good thoughts deepest. Gen. 25. 25.

AS this therefore is the grand trouble of many gracious Persons, that they find many strong and *boysterous and evil Thoughts*, like rugged *Esau*, that present themselves *first* to view, and seem to be strongest and most impetuous, yet this may be a comfort, if they can find good Thoughts, *like another* Jacob, taking those *other thoughts*, as it were, *by the heel*, and continually labouring to *supplant them*; for instance,

Verse 26.

David. 1 Sam. 25. 21, 22.

If you look on *David* (a Gracious man, and one of a very tender spirit) as He first appears under *Nabals* provocation, you find all the waters, as it were, turned *into blood*, and nothing meditated but Cruelty and Revenge; But when *Davids* deep and bottom Thoughts are set on work, How quickly do they *work out all* that Cruelty? The waters return to their proper nature and right colour; and now all becomes *goodness, meekness, gentleness*. And *David* said to *Abigail*, *Blessed be the Lord God of* Israel, *who sent thee this day to me*; *and blessed be thy advice, and*

Verse 32. 33.

blessed

blessed be thou, which hast kept me this day from coming to shed blood, and from avenging my self with my own hand. So that whereas there was a *Root of bitterness springing up*, which would have brought trouble enough upon himself and others, there is also a *deeper root of sweetness* supplanting the former, and *yielding the peaceable fruit of righteousness*. And, by the way, the Reader may remark that they whose *Thoughts* are *right* and good, are very apt to *Think* well of those that set them right, (as any prudent serious *Travailer* that hath been out of his way will be) *O blessed Sermon, Sickness, Person, Providence*, will such a one say, that hath been an occasion or means to set me clear of such a Temptation, or from such or such wicked, *proud*, or *passionate* or *unclean*, or *worldly Thoughts* that have so disturbed and distempered me. Note well.

Take another instance in good King *Hezekiah*, whom when God had *raised up*, the Text saith, presently his *Heart was lifted up, so that there was wrath upon him and upon* Judah *and* Jerusalem; His heart swells with *proud and haughty thoughts*; *Notwithstanding*, saith the next Verse, Hezekiah *humbled himself for the pride of his heart, so that the wrath of the Lord came not upon them in the dayes of* Hezekiah. Here was Humility at the bottom, His *lowly Thoughts* were his *lowest Thoughts*, and his deepest Thoughts, which did wear and *work out* the former. Hezekiah. 2 Chro. 32. 25. Verse 24.

Thus holy *Asaph*, what *dark and discontentful Thoughts* had he concerning the *prosperity of the wicked* in this world, and the equitableness of divine providence therein? *When I thought to know this*, saith he, *it was too painful for me*; But when he comes *into the Sanctuary*, and applyes himself to the due use and help of *Holy means* and Ordinances, how plenteously do *better thoughts* then the former *spring up*, and work out the former? and how doth his Heart presently *flow* not only with truly *penitent Thoughts*, like *Peters* for his former distemper, *Thus*, saith he, *my heart was grieved*, Asaph. Psal. 73. 16, 17. Verse 21. Verse 23. Verse 24.

grieved, and I was pricked in my reins; but also with sweet serenity and Cœlestial satisfaction; for you instantly find him in the *mount of contemplation*, which becomes to him a *Mount of Transfiguration*, when he thus saith, *Nevertheless I am still with thee*; *thou shalt guide me with thy Counsel, and afterwards receive me to glory*: *Whom have I in Heaven but thee? and there is none in Earth that I desire besides thee.* And thus you see in *gracious Hearts*, that *gracious Thoughts* are still the *bottom thoughts*.

Verse 23.24.

Verse 26.

Instances of evil thoughts deepest Pilate.

On the contrary, How many are there that have many *good thoughts*, as to the *matter* of them, *floating* at top, but there is still some *Evil*, wicked *thoughts* at the Bottom, to *worm and work them out*? Thus *Pilate* had many *thoughts* that were *good* in themselves, *He thought Jesus* was a *just person*, and he *thought it just* in Himself to *acquit* and justifie the *innocent*, and he had many *thoughts* and *contrivances* how to set him at liberty; but then the *bottom thoughts* of all, were *base thoughts*, and his *Root thoughts* were *rotten thoughts*, for he *thought* it better for him to displease *God* than the *Multitude*, and to offend his *Conscience* rather than *Cæsar*; for this was the hinge upon which the whole matter turned, *the Jews cryed out, saying, if thou let this man go, thou art not* Cæsars *friend*; *When* Pilate *therefore heard that saying, He brought out Jesus*, &c. *and delivered him to them to be Crucified.*

John 19. 12, 13, 17.

Agrippa.

Thus *Agrippa*, no doubt, had many good Thoughts and motions in his mind, when he cryes out to St. *Paul*, *Almost thou perswadest me to be a Christian.* And many of *Christs followers thought*, no question, to have continued longer with him, at their *first coming* to him, and are therefore called *his Disciples*, *from that time* (saith the Text) *Many of his Disciples went back, and walked no more with him.* And so that *rich young man* that *came running* to him with *so much eagerness*, and *kneeled* before him with so much *Devotion*, *thought* (without all peradventure) that Christ was a *most excellent person*, and that it was a *most desirable thing* to be

Acts 26. 28.

Many followers of Christ.

John 6. 66.

Young man, Matth. 10. 17.

be *saved*; But then his ultimate Thoughts were, that if He could not have Heaven and Earth too, it was best to venture the first, and to hold to that which he had in his Hand, and *these thoughts* carryed him, (as the like Thoughts do thousands) *away from Christ*. And therefore the *Antithesis* to the Text is remarkable, *The thoughts of the Righteous are right, but the Counsels of the wicked* (that is, their Deep, Deliberate, Bottom thoughts) *are deceipt*.

Saints at worst of a more excellent Spirit then Hypocrites at best.

So then by this Rule we may discern what an *Excellent Spirit* there is, as 'twas said of *Daniel*, in the meanest Saint, take him at his very worst and lowest, that is not to be found in the *most flourishing Hypocrite* in the world *when he is arrayed in all his Glory*. A *gracious heart*, (like a *faithful Souldier*) be it never so oppressed and trodden down by its Enemy, yet its *bottom thoughts* are still working at a *Holy Revenge* (as the Apostle saith, *yea what Revenge?*) contriving how it may *cast off* its Enemy, and having cast it off, to *cut it off*; for it is to every *upright person* in the World that the Holy Ghost applyes that of the Prophet, *thine heart shall* MEDITATE TERROUR; Thou shalt be thinking how to *kill this corruption*, and how to *Conquer that Lust*, How to *mortifie this uncleanness*, that *inordinate affection*, this *Evil Concupisence*, that *Covetousness*, how to be *revenged of these uncircumcised Philistines for thy two eyes*, for all that *light of Holy Joy* and Peace, they have deprived thee of. Whereas on the other hand the *best Hypocrite*, even whilst he seems to *hold out* the Garrison with greatest Gallantry and Resolution for God and Christ, yet even then his *secret thoughts*, his inward, deep, and bottom *thoughts* are *trucking* with the *Enemy*, to betray and *yield up all*, when He spyeth His reason, and pleasing advantage; Thus *Esau* resolves to carry it most *demurely* during His Fathers life, but his *Deep thoughts* are all along, (*Esau said in his heart* saith the Text) *the dayes of mourning for my Father are at hand, then will I slay my Brother*. And Oh! How many are there

Daniel 6. 3.

1 Cor. 7. 11.

Isaiah 33. 18.

Jud. 16. 28.

Gen. 27. 41.

there that can palliate a *foul and rotten heart*, with the fairest pretences and appearances, whilst Godly *Magistrates, Ministers, Parents, Guardians, Governours*, continue with them, that all the while have a *meeke mind*, as we say, to the license that other debauched or vain persons take, and *secretly plaster themselves* with the *thoughts* thereof, which they purpose to themselves, when the *Awe* of such, as at present hinder them, shall be removed and taken away? A kin to these are those, who (though they will not *sell Wheat on the Sabbath day*, yet) are still *thinking when will the Sabbath be over*? So then the *test* of our Spirits is our *Deep thoughts*.

Amos 8. 5.

And thus also we have a *reason* of a *Following Rule* in this, for it cannot but be supposed that *Right thoughts* must needs be (not *idle* or *inactive* but) *operative* and abounding in *fruit* that are so *happy in their Root*, they take root *downward*, and therefore will *bear fruit upward*.

Isaiah 37. 31.

Sect. III.

Thoughts are to be considered with special respect to the Temperament of the body. Hebr. 4. 12.

NOw a grand Reason why I have desired to speak so fully and distinctly to this, is this, which I desire most heedfully may be observed. The THOUGHTS of men (whereof the word of God is (as hath been said) *the great discerner*, and to *the touch* whereof we have been bringing them in these *tryals*) I say, THOUGHTS of mens minds, which, in the manner of *Exerting* and putting forth their *operations*, do much depend upon the various Temperaments of those bodies wherein those operations are put forth, are to be considered with a special respect thereunto; for most certain it is, that neither *Grace* nor *Corruption*, neither *Sincerity* nor *Hypocrisie* find *all mens minds*, be they *good* or *bad*, to work alike, but according as their *diverse workings* are influenced by the *diversity of bodily constitutions*; Now some *temperatures* (being naturally more *heavy, lumpish*, and *melancholick*,

Temperaments may help to more stability of thoughts in some then in others.

Lancholick, more easily dispose their minds to *greater measures of Resolution*, stability and *fixation of thoughts*, when once the *Thoughts are set*, be the *minds* or *matters good* or *bad*; In *worldly*, nay *wicked things* some are *of one mind, and who can turn them?* truly none, but God Omnipotent; who, if God come once to set their *Hearts aright*, have a marvailous advantage in *point of consistency*, and as to the *stability* of their *good thoughts* even from their *Natural temper*; whereas some others in *Constitution sanguine*, and more *symbolizing with the Air*, their minds seem commonly *volatile*, and so their *thoughts more fluid*, and *less fixed*, be the *habit* of their *Minds*, or *Objects* of their *Thoughts*, good or evil; Now this *difference of Natural constitution*, occasions many mistakes in the *spiritual judging* of Mens Estates. A man may be *very serious*, yet not *Religious*, though *John Baptist* was *naturally* ('tis probable) very austere, *John came* (saith Christ) *neither eating nor drinking*; and another man may be very *pleasant*, and yet not *vain*; and it would seem our Saviours *Natural bodily temper* was differing from the *Baptists*, and disposed him to a *complaisant conversation*, *The Son of Man came eating and drinking* (for even in that sence *his delights were with the Sons of Men*) *Rejoycing in the habitable parts of the Earth*: The Hebrew word signifies *sporting*, and so the Margin reads it, and yet he was the *pattern of all Perfection*. And as in *Conversation*, so in *thoughts*, the *Natural temper* may (if not attended) occasion dangerous mistakes in *judging the spiritual state*. Take an instance in *two*, whom I take to be *Eminent Saints*, King *Solomon*, and the Apostle *Paul*, concerning the *later* none doubt, nor dare I of the *former*, (who was Gods *Iedidiah*, *from whom* God, saith he, *will never take his mercy*, A Pen-man of Holy Writ, and so numbred by the Apostle among the *Holy men of God*, a grand *Type* of Christ, and one of those *Prophets* of whom Christ saith expressly, *that all the Prophets are in the Kingdom of God*,) yet I suppose

Difference of natural constitution may appear, as in conversion.

Mar. 11. 28.

Verse 29.

Prov. 8. 5.

So in thoughts.

Instance in King *Solomon* and St. *Paul*.

Luke 28. 28.

pose a vast difference in the *Natural temper* of these two excellent men: *Paul*, no doubt, was of great *natural resolution, and fixation, I verily thought* (saith he of himself before his Conversion) *that I ought to*
Acts 26. 9. *do many things against the Name of Jesus, which thing*
Verse 10, 11. *also I did in every Synagogue*; He never alters his mind (as we say,) never changeth his *thoughts*, never *turns*, nor ever would, had not God *overturned him*: but then when God *called him by his Grace*, and set the *Watch right*, Oh! this *Natural temper* of His was an *Excellent Ballance*, and kept the *motion* admirably:
Acts 21. 13. *What do you mean* (saith he) *to weep and break mine heart? I am ready not onely to be bound, but to Die for the Name of Jesus*; *And when he would not be perswaded* (say they) *we ceased*, &c. You see He was fixed *before* Conversion, and fixed *after*; for Grace rather *useth* then *alters* Nature, though it *cures* its corruption. But now *Solomon*, He was naturally (I question not) of a more *Airy Constitution*, and so of a more *doubtful mind* (as our Saviours Phrase is which He borrowes from the *Airy Meteors*, μὴ μετεωρίζεσθε. which are now *here*, and now *there*, and you Luke 12. 30. can hardly find them fixed any where,) and so His *thoughts* more *fluid* and *volatile*, flying up and down from one thing to a contrary thing, from *Wisdom*, to *Wine*, to *Women*, to *Madness*, to *Folly*, yea Eccles. 2. 2. from one thing to a thousand things. Even from the *Cedar of Lebanon*, to the *Hyssop upon the Wall*; and being naturally (like *Reuben*) *unstable* (as water) *his* 1 Kings 11. 4. *Wives turned away his heart, and the Lord was angry with* Solomon, *because his heart was turned away from the Lord God of* Israel, *which had appeared unto him twice*; and yet there was a *well of Water after all this, springing up* in Him *to Everlasting Life*; for you may see what was in the *bottom of his heart* (what his *deepest thoughts* were) by what you find in the *bottom of his Book* of Penitence and Recantation; *Let us hear* (saith He) the Conclusion *of the matter*, Fear Eccles. 12. 13. God, *and keep his Commandments*, &c. Now All is *well* (We say) that *ends well*.

Sect.

Sect. IV.

THis then (to shut up this scrutiny) is that which we are most accurately to observe amongst all that variety not only of Temptations, but of Tempers, and consequently of Thoughts, Purposes, and Resolutions, if (as *David* saith in another respect) *In the multitude of our thoughts within us*, We can find Divine and gracious Thoughts to be deepest in our Soul. As to add to the instance forementioned, when our *slighe Thoughts* of God, and *slavish fear* of Man, and *thoughts of sinful security* as to our selves, are wrought out by *our sanctifying the Lord God in our hearts*, and making *him our* FEAR, as the Prophet speaks,

Conclusion of the Rule.

Psal. 94. 19.

Several instances of good thoughts at bottom, working out evil thoughts.

Isaiah 8. 13.

When ones *high thoughts* of himself, who is ready to *say in his heart, My power and the might of my hand hath gotten me this wealth*, are removed by *remembrance of the Lord God, and that it is he that gives power to get wealth*.

Deut. 8. 17.

Verse 18.

When our *self-justifying, self-exalting thoughts* are taken down and let fall (as *Job's* plumes were) by his *thoughts* of his *black fees, behold I am vile, what shall I answer thee?* &c.

Job 40. 1. 4.

When *over-eager thoughts of the world* are worn out by *thinking* on what He saith, who hath charged us *to take no thought for to morrow*; and *over-valuing thoughts of the World*, by thinking that the world was not Crucified for Us, *cannot deliver*, or *profit in the day of wrath*, that labouring for the *World*, is but *labouring for the Wind*; whereof the more a man *gasps* (for the most part) the greater are the *gripes*, that *their end is Destruction that mind earthly things*; but especially by Thinking that the Lord hath said, *Love not the World, nor the things of the World; for if any man love the World, the love of the Father is not in him.*

Luke 12. 22.

Matth. 6. 34.

Prov. 11. 4.

Eccles. 5. 16.

1 John 2. 15.

When

When *Flesh-pleasing thoughts* are supplanted by thinking that *to be carnally minded is death*; that *living in pleasures upon the Earth, and being wanton*, is but the *nourishing of the heart as in the day of slaughter*; that a St. *Paul* himself must *wound, beat down his body, and bring it in subjection, least he himself should be cast away*, or when *thoughts* of the *Excellency of the knowledge of Christ* come to make a man think other things to be but *dogs meat*, or *dung*, that *he may win Christ*: when the thoughts of the *Rivers of pleasure, that are at Gods Right hand for evermore*, do challenge the Heart, *What hast thou to do in the way of Egypt, to drink the waters of Sihor? what hast* thou to do with the puddle *pleasures of Sin, that are but for a season?*

Romans 8.6. James 5. 5. 1 Cor. 9. 27. Phil. 3. 8. Jerm. 2. 18. Heb. 11. 25.

When our wandring thoughts take Heaven for their home.

In a word, when the wandring Thoughts (like *weary Travailers*,) take Heaven for their *Home*, and though they *fetch too many a compass*, yet still they *ultimately* are making thitherward: when they (like so many *busie Bees* have been *flying about* all day perhaps, yet never rest till they have *housed* themselves in God, as an *Hive of sweetness*, and there find satisfactory Repast, and sweet Repose, Thou mayst well say, *Return to thy Rest, O my Soul*, and that the *Lord hath dealt bountifully with thee*, for this was it that the Church comforted her self in the *thoughts* of, that *the desire of her soul was to the remembrance of Gods Name, with her Soul she desired him in the night*; even when *other Lords had dominion over her*, &c. for though *Temptations* (which are called) *the fiery Darts of Satan* may sometimes make thee *black, like the Tents in the Canticles*, and real mixtures of *darkness* may be found in thee, in respect of which thou mayst fitly be compared to *smoak*, yet if thy Thoughts, like *hers*, be *like Pillars of smoak*, still winding and working *upward*. Thou art *black* indeed, but yet *beautiful* in Christs account. As in the Levitical Law *the creeping things going upon all four*, were *unclean*, yet, *if they had legs above their feet to leap withal*, as the *Locust*, or *Grasshopper*,

Phil. 116. 7. Isaiah 26. 8, 9. Verse 13. Ephes. 6. 16. Cant. 1. 7. Cant. 3. 6. Rev. 11. 20, 21.

Grashoppers, they were *clean* in the Laws account.

III. Tryal.

Sect. I.

Thirdly,

COme we then to the Third Tryal of Thoughts, (*viz*, *Right Thoughts* have a natural Energy and influence unto the *ordering* of the *Conversation aright*, as the Scripture speaks: Now the reason of this Rule is this, *The Grace of God* which (as we have seen) *first stirs in Thoughts*, is called in the Scripture *the seed of God*, and therefore 'tis not possible that it should prove *abortive*: for if the evil Spirit *worketh effectually in the Children of Disobedience*, by working first upon their Thoughts (*why hath Satan filled thine heart?* &c. Satans work begins there.) And if *Lust when is hath conceived* in the Thought, *brings forth sin* in the life, which is an *Anomy* or *Transgression of the Law*; True Grace when it conceives in the Thought, must accordingly bring forth *Neemesis in the Life*, (as Scripture speaks) which is a conformity to the *Rule of the new Creature*, the Law and the Termns of the new *Covenant*, which first saith, *I will put my Spirit within them*, and then they *shall keep my judgements and do them*, which is to be understood of Evangelical Obedience. First Grace *works in us*, and then it sets us a *working*; for *after that it pleased God, who called me by his Grace, to reveal his Son in me, immediately*, saith *Paul*, *I conferred not with Flesh and Blood*, &c. With whom then? why, *Lord what wouldst thou have me to do? His thoughts were working* in the verse before, and they *set him a work* in the verse following.

The works of God, which we call *Providence*, are *All* pursuant to the *thoughts of God*, which Scripture calls his *Purpose*. Thus God is said to *perform all*

3. Tryal, Right thoughts have influence upon ordering the conversation aright.

Psal 50.23.
1 John 8.9.
Ephes. 2.2.
Acts 5.3.
Isaiah 1.15.
Rom. 6.
Gal. 6.16.
Hebr. 8.8.
Ezek. 36.27.
Gal. 1.15,16.
Acts 9.6.
Ephes. 1.11.
Jer. 18.11.

the thoughts and intents of his heart. Now Grace is
2 Pet. 1. 4. called a *partaking of the Divine nature*, and therefore
cannot spend it self in *bare thinking*. In *Nature* the
motions of the hands and feet, without the command
or expreſs dictate of the *Tongue*, do readily purſue
the *thoughts and motions of the mind*, and therefore it
Prov. 16. 9. is ſaid, that a *mans heart deviſeth his way*; A man
thinketh to go ſuch a way, and goes it; He thinks
to do ſuch a thing, and does it. And it is ſo in
Iſaiah 65. 2. *corrupt Nature*, *they walk in a way that is not good, after
their own hearts*; And it is as truly ſo in *Grace*. *I
Pſal. 119. 59. thought on my wayes*, ſaith *David*, *and turned my feet
unto thy teſtimonies*. *Right Thoughts* indeed may we
Right thoughts are rectifying thoughts. well call them, when they are *Rectifying thoughts*,
when they make us to *do Right*; as the Apoſtle ſaith,
1 John 3. 7. *He that doth Righteouſneſs, is Righteous*. 'Tis ſaid of
Iſaiah 59. 4. the Wicked, *They conceive Miſchief, and bring forth*
Micah 2. *Iniquity*. And can We think it proper to *Grace only
to prove abortive*? *Woe to them*, ſaith God, *that deviſe
Iniquity, and work evil upon their Beds*; *when the
morning is light they practice it, because it is in the power
of their hand*. This is the Caſe and Character of
Pſalm 39. 7. the wicked, *He* firſt *deviſeth miſchief upon his Bed*, *and*
then *ſets himſelf in a way that is not good*; And thus the
Rev. 2. 2. Sincere Convert, *what good he thinks to do*, when God
holds him down on the *Bed of ſorrows* (as Scripture
phraſe is) and in the *Night of affliction*, he will not
therefore forbear *doing*, becauſe God *lifts up the light
of his Countenance upon him*, ſo far as *it is in the power
of his hand*; but will rather ſay with *David*, with
Pſal. 66. 11, 12, 13. a little variation, *thou laidſt affliction upon our Loins*,
but thou broughteſt us out into a wealthy place, *I will pay
thee my Vows*, *which my Heart hath purpoſed*, *and my
mouth ſpoken when I was in trouble*. 'Tis true indeed,
Purpoſe often outgoes power. that in both caſes the *purpoſe of the Heart* doth often-
times *outgo the power of the hand*; A wicked man
thinks to do more miſchief then he *can poſſibly* compaſs;
Gen. 27. 42. Thus, *Eſau purpoſed to kill* Jacob, and *Saul*
2 Sam. 18. 25. *thought to make* David *fall by the Philiſtins*: It is ſaid,

Samballat

Sanballat and *Geshem* thought to do *Nehemiah* mischief, yet they could not do it: So a Child of God perhaps *purposeth* greater exactness, and more close walking with God, (in a *sickness*, under a *Sermon*, or a *Sacrament*) then he can possibly attain unto afterwards, by reason of *renewing* of Temptation, and *remaining* corruption, and then (it may be) he is ready to cry out, 'Oh *my thoughts were never right*, my purposes were 'never sincere, for if they had, I had never fallen so 'short in *performance*; *I thought* in such a straight, if 'ever God brought me out of it, I should never for-'get my self, and God, and it, as (to my shame and 'confusion of face I may speak it) I have since 'done; I thought under such a trouble of mind if 'God would ever speak pardon to my sin, and peace 'to my soul, *the Consolations of God should never more* Job 15.11. 'be small with me, I would never neglect my Evi- Ephes. 4.30. 'dences for Heaven, never grieve the Comforter, 'as I (like a wretch) have since done; I would ne- Psalm 85. 8. 'ver *return to folly*, never indulge corruption, never 'dally with Temptation any more; I thought I 'should never have been so slight in holy Duties, in 'Closet or Family, never have past a day without some 'soul-repast by sweet and *solemn meditations*, never 'have restrained Prayer from the Almighty: I thought I Job 15. 4. 'should never have spent so many *Lords-days* so 'carelessly, heard *Sermons* so unprofitably, read *Gods* 'Word so unattentively, as I have since done; I 'thought also I *should have taught Transgressors Gods* Psal. 51. 13. 'ways, and that Sinners should have been converted unto 'him; that I should have expressed *more Zeal* for the Heb. 5. 2, 3. 'Glory of God, *more compassion on the ignorant, and* 'on them that are out of the way: more Courage in re-'proving Sin *in others*, and *care* in being exemplary 'unto others in my own Conversation: But alas! 'How may I complain; as *Job*, that my purposes are Job 17. 11. 'broken off, even the thoughts of my heart: that I went 'out (like *Naomi*) full of purposes, but *Returned* Ruth 1. 21.

'empty of performances; I thought to have gone
Judges 16.17. and 20. 'forth victorious like *Sampson*, but found *my strength*
'upon tryal, but like another mans; I thought like
Mark 14.29 *Peter*, that *though all should have been offended in*
'*Christ, yet should not I*; But, alas, I have found *ſtan-*
'*der temptations* too hard for me, as the *Damoſel* was
Verſe 66. 'for him; and truly now *the thing that I feared is*
'*come upon me*, I thought *this Tryal* would find me
'out, that my *thoughts* and purpoſes *were never right*,
'for they have *never reached their intended perfor-*
'*mance*.

Sect. II.

Right application of the Rule. Iſaiah 42.3. Job 13.25.

BUt for the *right application* of this Rule, and that *the bruiſed Reed may not be broken*, or the *leaf that is driven to and fro*, you muſt know that the *right ordered Converſation* before mentioned, as the genuine iſſue of *Right Thoughts*, is not to be eſtimated by *Legal*, but by *Evangelical meaſures*; and ſo the *Thoughts* themſelves, not ſo much by the *ſucceſſfulneſs of attainment*, as by the *ſincerity of endeavour*, for (what the Apoſtle ſaith in another caſe, is true here)

2 Cor. 8.12. *if there be firſt a willing mind, it is accepted according to what a man hath, not according to what he hath not*: Now where this *willing mind* is, there will be *reality* of endeavour to *do what it can*, though it cannot do *what it would*, as the Apoſtle *Paul* ſaith, *The good that I would do that I cannot*; and again,

Rom. 7.18. *not that I have already attained, either were already per-*

Phil. 3.12. *fect, but one thing I do, I preſs forward*, &c. there will, and there muſt be a *preſſing forward*. Grace is a *Warfare* rather, then a *Triumph*, and a *Plowing*, rather

Phil 21. 5. then a *Reaping*, and therefore the Holy Ghoſt to right *Thoughts* adds *diligence*, and to that a *tending to plenteouſneſs*; if plenty do not preſently *attend them*,

Good purpoſes how ſeconded with Evangelical diſobedi- yet they *intend it*, and *tend towards it*; We ſay, *He that will ſhoot high, muſt aim at a Star*, though he cannot hit it. He therefore that purpoſeth *Holineſs*, as *God is Holy*, whoſe careful and *real endeavours* in *all holy*

means

wayes and wayes are *pursuant to his purposes*; whose *daily sweet commings* are his *daily burden* and bitterness, who (unfeignedly bewailing them) humbly rowls his Penitent Soul upon the *perfect righteousness of Jesus Christ* (which was the case and practice of the Apostle in the place before quoted) is a *compleat man in Christ*, and a Conversation thus ordered is a Scripture Evidence that the Thoughts are Right, and that the man is Righteous. Phil. 4. 9.

But then on the other hand, what the Scripture speaks of the *day of Death*, is fitly applicable to a *state of spiritual Death*, That all a *mans Thoughts perish*; for as *Faith without Works is a dead Faith*, so Thoughts without works may be said to be *dead thoughts*; Nay these are sometimes the Evidence of one whom the Scripture calls *twice dead, plucke up by the roots*, that is *once dead* as to his *Natural sinful condition*; and then *again dead* in *regard of the motions and stirrings of thoughts* and purposes which seemed to shew some *spiritual life*, and yet after all come to nothing. Therefore, saith *Solomon, if they bethink themselves and return*, &c. For a man to bethink himself, and *not to return*, is to add an *high aggravation* to his former *Impenitency*; 'tis sin enough to *crucifie the Son of God afresh, and not to bethink ones self* what one is a doing; but to *consider Jesus, and yet to trample his Blood under feet*, (As They said, *Come this is the Heir, let us kill him*) this leaves no room for that very Prayer of Christ, *Father forgive them, they know not what they do*: For a man to *bethink himself* of Heaven, as *Esau of the Birthright*, and yet to *despise it*, or to *bethink himself* of Hell, and yet to *rush into it as the Horse into the Battell*: This is as it were to deal cruelly with Christ in *cold Blood*, to bid defyance to the God of Heaven *upon Advice and set Counsel*, which too many do *upon inadvertency*, and non-consideration; or at least, like the vile *Gadarenes*, when Christ comes into our Thoughts, as *he came into their Coasts*, for our *Swines sake*, our filthy Lusts sake, to *beseech* Psal. 146. 4. Thoughts without works dead thoughts. James 2. 17. Jude 12. Twice dead, how meant. 1 Kings 8. 47, 48. Mat. 21. 38. Gen. 25. 32.

Luke 8.37. *him to depart out of our Country*; nay, with the wicked Jews, when conviction puts it upon *our Thoughts* (as *Pilate* did upon *theirs*, *shall I crucifie your King?*) shall I Crucifie the Lord Jesus, by continued Impenitency, and unbelief? When *Barabbas* and *Jesus* lie both before our Thoughts, *deliberately to deny the*

Acts 3.14. *Holy One*, and to *choose a Murderer*. And Oh! how sad will it be to perish without *Christ*, under so many *Thoughts of Christ*? or to *go to Hell* with so many *Thoughts* and fruitless purposes of *going to Heaven*.

Sect. III.

Folly of trusting to idle thoughts, and purposes.

YEt alas, how many are there that have many *confident Thoughts* of Heaven, because they have now and then a few *cold, inactive, unoperative thoughts for Heaven*, and carry these confident Thoughts with them to their very Graves, as the *foolish Virgins*, that roundly *knock* at Christs door with a *Lord, Lord, Open unto us*, but the Answer is, *I know you not. Foolish Ones*, may I well say; for as in case where *prudence might foresee the Evil of Event*, or Consequence, to a thought or purpose, we say, *Stultum est dicere non putaram*, 'tis a foolish thing to say, *I never thought that this would have come of it*, or else I would never have engaged in it, so in all cases where we have the Highest assurances from *Religion* and *Reason* that the understanding of a

1 Cor. 15.58. man is capable of, that our *labour shal not be in vain in the Lord*, *stultum est dicere putaram*, 'tis a foolish thing to say, *I thought to have repented*, and *I thought to have believed*, and to stick there, and go no farther, *What doth it profit my Brethren*, saith the Apostle, *If a man*

James 2.14. *say he have faith, and hath not works, can faith save him?* So I may say, if a man say he have *Thoughts*, and hath not *works*, can *Thoughts save him?* If a man think over night to be so far onwards of his journey by such an hour in the morning, and sleep out the time he should go it in, *can Thoughts carry him?*

If

If a Prince command his Servant in the morning (on pain of Death) to do such a thing, of most *high importance* to his Crown and Dignity, and that must be done *that day or not at all*, and promise him withall a *munificent Reward* in case of performance; suppose this servant goes forth of his Princes Presence, full of many *busie Thoughts*, and present purposes of going about the business: but by the way falls into evil Company, or into some other business, *trivial* & *vain* in respect of his *Great Masters*, but more pleasing to the *wicked* & *sloathful Servant*: but returns at night, & (with *Confidence* shall I say, or *Impudence?*) sues for his reward: shall the *Princes bounty* reward this mans *vain purpose?* or his *just severity* punish his *inexcusable neglect of performance?* Reader, what thinkest thou? Even so saith God, *Cast ye the unprofitable Servant into utter darkness, there shall be weeping and gnashing of teeth*: He saith not the Servant that *never purposed*, but the Servant that never did what he should have done, and so never *profited*. And on the other hand, it is not said, *well thought*, or *well meant*, or *well purposed*, or *well intended*, but WELL DONE *thou good and faithful Servant*, thus *David* describing the *Blessed man*, saith not only that *He meditates in the Law day and night*, but also *brings forth his fruit in his season*: But, saith he, *the ungodly is not so*. Mat. 25. 26. Verse 30. Verse 21. Psal. 1. 2, 3, 4.

Sect. IV.

THis then is a sure Rule. His Thoughts are *no wayes Right* and *Good*, whose *wayes are always grievous*, as the Scripture speaks. There is no such thing as GOOD MEANINGS, (*a Delusion that damns thousands*) where there is no GOOD LIFE (as before explained) *The liberal* saith the Prophet, *deviseth liberal things*, and *by the liberal things he shall stand*. 'Tis well when THOUGHTS and THINGS go together: otherwise the very *Thoughts* of GOOD, Thoughts no wayes right, when wayes alway grievous. Psalm 10 5. Isaiah 32. 8.

or of *doing* GOOD, or of *becoming* GOOD, are not GOOD, because they are *vain*, and Scripture reckons all VAIN THOUGHTS to *be wickedness of heart*, and such a One as the continuance whereof excludes from Salvation; *Wash thine Heart from wickedness, that Thou mayst be saved, how long shall vain thoughts lodge within thee?* Now, Thoughts are VAIN, not only when set upon *vain Objects*, but if they be placed upon the best objects *in vain*, or to *no purpose*, as our Phrase is, when a thing doth not reach its real or practical end, we say such a thing is to no purpose: and so *purposes* themselves may be said to be to no *purpose*. They say in Philosophy, *Frustrà fit potentia quæ nunquam producitur in Actum*, that *power is vain that is never produced into Act*; so may I say in Divinity, Those Thoughts are vain that are never produced into Exercise or Operation, as the Drunkard, who often thinks of amendment, but still *turns like a Dog to his vomit*, or the unclean Whoremonger, or Harlot in the Proverbs, that after *her Vows and her Peace-Offerings*, returns with the *Swine that was washed to her wallowing in the mire*, or as those in *Malachy*, of whom the Holy Ghost thus complains, and against whom he thus witnesseth, *And this have ye* DONE AGAIN, *Covering the Altar of the Lord with Tears, with weeping and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hands.* Not that we are therefore *not to purpose*, much less to *purpose* against *purposing* that which is good, but to take care to *fulfil our purposes*; for if they perish that go so far as this Text mentioneth, what shall be the end of those that come so far short of them, that come short of Heaven?

Jerem. 4. 14. *Thoughts* not only vain, when set upon vain objects, but upon the best objects in vain.

How purposes may be said to be to no purpose.

2 Pet. 2. 22.

Prov. 7. 14.

Mal. 2. 13.

And so we come to,

The

The IV. and Last Tryal.

WOuldst thou (Lastly) know whether thy Thoughts be Right, Remember that RIGHT is a *Relative* word, and refers to proportion and Rule. As in THINGS so in THOUGHTS; 4. Tryal of Right thoughts by the Rule.

Est modus in rebus, sunt certi denique fines,
Quos ultra citraque, nequit consistere RECTUM.

THOUGHTS *have their Measures*, SHORT, or OVER-LONG, cannot be RIGHT, but both extremely WRONG.

Thy Thoughts are Right if *Regular*, and conformed to *Right measures*: And here are two things to be presupposed to thy Right judging of thy Thoughts.

First, that thou think there is a *Rule* for Thoughts; Secondly, that thou have *Right Thoughts* of the Rule. Two things prerequired a Rule for Right thoughts.

Sect. I.

AS to the First, It was a sore spiritual Plague and Judgment, A *black Vail upon the heart*, upon the Jewish Rabbines and Expounders of the Law, that they did not extend *Its Rule* to the *Thoughts*, but taught for Doctrine, what we have in the Proverb, that *Thoughts were* FREE, (even in that sence) Mans Thoughts from Gods Laws; Some of them are observed to have given that cursed gloss upon that Text, *If I regard Iniquity in my heart, God will not hear*; God will not hear; that is, say they, *If it go no further then my Thoughts*, God will not mind, will take no notice thereof, nor call to any account for 2. Right thoughts of the Rule.

COMMENT

Psal. 66. 18. Rabbi Kimchim loc.

for it. And this made them *think so well* of themselves, because they *thought no worse* of *their thoughts*. Blessed *Paul*, though *brought up at the feet of* Gamaliel a Doctor of Law, yet *was alive once, without the Law*, and gives this as the Reason, He did not by all their Doctrine *know* LUST; He knew not that *thoughts sins* were such sins untill *the Commandment came* in another manner, and by another kind of teaching then ever he had from them. For this was our Saviours great business, in that Incomparable *Sermon upon the Mount*, to vindicate the *Spirituality* of the *Law*, from their *carnal* and *corrupt* Dotages; they put the great stress of the Rule upon the *outward man*, He puts it upon the Heart also, *Poverty in spirit*, he begins with that: He layes the breach of the *Sixth* and *Seventh Commandments* in *heart* and *thought* as well as *outward Act*, He condemns carking cares, *Anxiety of Thoughts*. 'Tis strange indeed they should be so blinded, seeing the very *last* of Gods *Ten Words*, goes down to the very *bottom* of the *mind and thought*, *Thou shalt not* COVET, so that when the scales were but fallen from the Apostles eyes, He could easily see, in the light of that Law, that THOUGHT was Sin; He knew LUST to be SIN then: He knows now that the Law is Spiritual, Yea, and thus he Schools others ἵνα μὴ ὑπὲρ ἃ γέγραπται φρονεῖν, *That ye might learn not to think above what is written*. Gods written WORD is the measure of mans Right THOUGHTS, yet even some Heathens had some glimmerings of this; *Deus est animus*, therefore *mente colendus*, *God is a Spirit*, and requires *mental worship* and conformity to his will: And this is indeed λογικὴ λατρεία, *our reasonable Service*, when the Internal λόγος, THOUGHT and *mind serve the Law of God*.

Acts 22.3. *Paul* brought up at *Gamaliels* feet, Ignorant of thoughts, Rom.7.7. Verse 9. Till the Commandment came to him Christs own teaching. Christs exposition of the Law spiritual teaching thoughts, Matth. 5.3. Verse 8. Verse 22,28. Chap.6.25, 28,34. Last Commandment. Rom.7.7. Against evil Thoughes. Rom 7.14. 1 Cor.4.6. Gods writing is Rule for mans thinking. Reasonable Sence, Rom.12.1. what, Chap.7.21.

Sect.

Sect. I.

Secondly,

AS a man must have a *right Rule* for his Thoughts, so he must have *Right Thoughts* of the Rule. The Apostle speaks of some that *judge the Law*, Take we heed that we do not *misjudge* it. Therefore it is necessary that we look on the *Spiritual Law* with a *Spiritual eye*. To carnal Thoughts, the *Right wayes of the Lord seem crooked* and *unequal*, [not that the Law is so, but because the *medium* is such through which it is looked upon; as if a man put part of a *strait staff* into the water, it appears *crooked*, because of the *inequality of the medium*. But now a *right heart* hath *right thoughts* of the Rule, *I esteem all thy Precepts, concerning all things, to be right*. So we Read it, but the Text is, *I esteem all thy Precepts to be all right, every one*, and *every way*, Right. 'Tis true, There may be some kind of *approving the things that are excellent*, And yet the Heart not be Right; But if there be not an approving of excellent things, the Heart cannot be Right; A bad Heart may *think good* of *many good* wayes, as *Herod*, but a *good heart thinks good of every good way*, as *David*, *Then shall I not be ashamed, when I have respect unto all thy Commandments*. Men may have a fair respect to many of Gods Laws, yet have *hard Thoughts* of some. But an *universal respect* is a *fair Evidence* of Sincerity. For ALL SCRIPTURE *is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness*, &c.

Right thoughts of the Rule. James 4.11.
1 Cor. 2.14.
Gods right Rule, why seems crooked to men.
All Gods Rule to *David*. Psal. 119.128.
All right.
Rom. 2.18. Some approve some excellent things.
As *Herod*, Mark 6. 20.
Psal. 119.6. But *David* all Gods Laws.
Universal respect, fair evidence.
1 Tim. 3.16.

THE

THE
Second Part.

Contents of the II. *Part.*

AN *Introduction of particular Instances of Thoughts suited to their several Subjects according to Scripture Rule.* 1. *In thinking of* Scripture *it self.* 2. *Of* Our Selves. 3. *Of* others. 4. *Of* Creature-comforts. 5. *Of* Ordinances. 6. *Of* Sin. 7. *Of* Holiness. 8. *Of* Afflictions. 9. *Of* Temptations. 10. *Of* Persecutions. 11. *Of the present* Condition *of Life.* 12. *Of the present* Time *of Life.* 13. *Of* Death. 14. *Of* Judgment. 15. *Of* Eternity. 16. *Of* Angels, *Evil, Good.* 17. *Above all in Thinking of* God.

To have High Thoughts and Sweet Thoughts, but in all points Regular and Scriptural.

Of his Being, Highness, Holiness, Unchangeableness, Unity, (*yet* Trinity *in* Unity,) *Eternity, Omnipresence, Omniscience, Omnipotence, Invisibility, Terribleness and just Severity, Truth & Verity, Loveliness and Goodness, not only in his sparing Mercies and means of Grace, but even in His Judgments and Destruction of the ungodly: in the First* Covenant, *especially in the* New Covenant *of* Grace *richest Theme for thoughts.* CHRIST *the Object of Gods Eternal thoughts, and of all good mens Old, and of Angels, though Men otherwise concerned in Him than They.* Immanuel *God with us, makes All in*

in God Ours, Justice, Holiness, Highness, &c. *Gods Love in Christs Incarnation, Suffering. The Necessity and Excellent Vertue of Christs Death. Right thoughts of Christs righteousness* Imputed. *High thoughts of Christ, sweet thoughts of Christ, Holy thoughts of Christ as the great* Enemy of Sin, *though* Friend of Sinners, *right thoughts of* God *the* Holy Ghost. *High thoughts of* God *the* Spirit, *in his* Essence, Subsistence, *and* Operations, *Sweet thoughts of him, and our high Obligations to Him; the finishing work in mans Salvation the Spirits, Holy Ghost, the great Promise of the* New Testament *as Christ of the* Old. *Fruits of the Spirit sweet.*

Thoughts For God *must be Scriptural as well as* Of God.

Conclusion.

Exhorting to Self-reflection by and upon Our thoughts. Giving Motives *and* Rules *for keeping thoughts* RIGHT.

THE

THE *Second Part.*

WHICH

Contains an Induction of particular Instances of Thoughts suited to their several Subjects, according to Scripture-Rules; and concludes with an Exhortation to self-Reflection, and Motives *and* Rules *for keeping Thoughts* Right.

NOw then supposing a Man have a right Rule for his thoughts, and right thoughts of the Rule: The great inquiry for the tryal of thoughts is; whether they be suited to their several Subjects according to that Rule.

As for Example.

Sect. I.

Right thoughts of Scripture. *Adeo Scripturæ plenitudinem, Tertul.* cont. Hermog. See B. *Taylor's* Dissuasive from Popery.

IN thinking of SCRIPTURE, that it is *Sobersvos, All divinely inspired*, and a sufficient Rule in all things pertaining to God and our Souls, *Able to make the man of God perfect, throughly furnished to every good work, able to make wise to Salvation*, and therefore to be *searched* by every one that desires to be *Saved*; *Search the Scriptures* (saith our Saviour) *for in them ye think to have Eternal Life, and they are They that testifie of Me.* Now to think otherwise of Scripture

2 Tim. 3. 15, 16, 17. John 5. 39.

then

then we are taught by it, is to think *strangely* of it, which is a thing the great God takes strangely at their hands that do it, (a dishonour done to our Spiritual MAGNA CHARTA, the great Charter of our Salvation.) *I have* WRITTEN *to Him* (saith God) *the* GREAT THINGS *of my Law, but they counted them as a strange thing. Great things,* indeed must we needs think them, being sent from the *Great God*, confirmed by *Great Works* and Miracles, Many in *Number*, Mighty in *Nature*, uncontrolable and infallible in their *Evidence*, witnessed by *Friends*, confessed by *Enemies*, admired by *All*, in succession of Ages attending the Holy Pen-Men, and the Doctrine thereof.

Hosea 8. 12.

Exod. 8. 19.
John 11. 74.

And yet alas how strangely have these things of HOLY WRIT been thought of (even as the Holy men themselves) as Troublers of States, and Movers of Sedition throughout all the World, and as Ring-leaders of all Sects and Schismes. And therefore 'tis the wisdom and the piety of *Popery* to take away this dangerous *Key of Knowledge* from the Common People, and to perswade that *Ignorance is the Mother of Devotion*, (they mean sure their *own Devotion*,) but God calls Ignorance *the Mother of Destruction*, when he saith, *My People are destroyed for lack of knowledge.*

Acts 24. 5.

Luke 11. 52.

Hosea 4. 6.

But thanks be to God, *We have not so learned Christ*, as to dare to think that Book unfit for the study and reading of the meanest, which God hath ordained for *making wise the simple*, that *cryes to the simple, turn in hither*, and declaredly puts it self (as I may say) into the Hands of all sorts and sizes, conditions, ages, and sexes, The Prince *must read in it all the days of his Life*, and think it his safety to take the *Testimonies* thereof to be *the Men of his Councel*. And the Officers in Gods House must be *ready Scribes in the Law of God*, (as was said of *Ezrah*,) Yea, this is the Comfort of all the People of God, to have this *Word nigh them, even in their mouths; and in their Hearts,*

Scriptures must be searched by All.
Psal. 119. 5.
Magistrates.
Deut. 17. 19.
Psal. 119. 24.
Ministers.
Ezra 7. 6.
People.
Rom. 10. 8.

Hearts, for saith the Apostle to Community of the People, *Let the word of Christ dwell in you richly*, that *they through patience and comfort of the* SCRIPTURES *might have hope*; Yea, *this is their wisdom* (saith *Moses*) *in the sight of all Nations*. Here none may think themselves *too old* to learn, for *David* by this study came to *understand more then the Ancients*; Nor *too young* neither, for *wherewithall shall a young man cleanse his way? by taking heed thereto according to thy Word*. Yea, and *Women* and *Children* are commended in Scripture, for their study and knowledge of it; Thus *Timothy* is commended for this, that *from a Child he had known the Holy Scriptures*, continue in the things that thou hast learned and been assured of (saith S. *Paul*) knowing of whom thou hast learned them, (*viz.* of *Lois* his *Grandmother*, and his *Mother* Eunice, *which was a Jewess, and believed, but his Father was a Greek*.

Col. 3. 16.

Rom. 15. 4.

Deut. 3. 6. Old.

Psal. 11. 10. Young.

Psal. 119. 9. Women. Children.

2 Tim. 3. 15.

Chap. 1. 5.

Acts 16. 1.

And the truth is, for any one to think that the Scripture is not to be read by any but those that understand it perfectly, is to think that it is to be read by *none*, till there will be *no more need* of Reading it, for here the Ablest and most knowing *do know but in part, and do Prophesy but in part*; And therefore it is that *We have this sure word of Prophesy, whereunto* (we are to think that) *We do well to take heed as unto a light shining in a dark place, until the day* of Glory *dawn, and the Day-Star arise in our Hearts*, the *Interpretation* and *Explication* of which word of Prophecy we are taught, in the next Verses, not to seek as some do) from our own *private* Phansies, but by comparing the New Testament, with the Prophecies of *the Old*, Scripture with Scripture, *Spiritual things with Spiritual*, and in all our study and reading most humbly to implore, and believingly to wait for the guidance of that *Spirit* that indited and gave it forth, for as was the *Genesis*, so must be the *Analysis*, for it *came not in old time by the will of Man*, therefore may, by no means, be expounded by *mans will*, but *Holy men of*

2 Cor. 13. 9.

2 Peter 1. 19.

Verse 20. True meaning how to be sought.

1 Cor. 2. 15.

1 Peter 1. 20.

God

God spake as they were moved by the Holy Ghost. And therefore the *Bereans* are highly commended *in that they received the Word preached with all readiness of mind, and searched the Scriptures whether those things were so.* Acts 17.11.

He therefore that *thinks rightly* of SCRIPTURE, esteems it his *Darling*, to be laid in his Bosom, to be *hid in his Heart* (as the Psalmist speaks) the *incorruptible seed*, whereby he was *born again* from the miserable state of Corrupt Nature; for *the Law of the Lord*, *and the Testimonies of the Lord* are they that *convert the soul*, and *make wise the simple*; *the sincere milk*, whereby he was nourished as soon as *new born*, and his *strong meat* when he is *grown up* to be a *strong man*, for *man lives not by Bread only, but by every word that proceedeth from the mouth of God.* Therefore when he *finds* these *words*, he *eats them*, as *Jeremy*; Yea *esteems them*, as *Job*, *more than his necessary food*; And as his *food* when he is *well*, so his *Physick* when he is *sick*, he *holds fast the form of sound words*, ὑγιαινόντων λόγων, of healing words, so the Greek; for God *sends his Word and heals, and delivereth from destructions*; his *Antidote* against Infection, for *concerning the works of men* (saith *David*) *by the word of thy lips I have kept me from the paths of the Destroyer*; his *weapon*, when he warreth, for *the Sword of the Spirit is the Word of God*, and this was it that our Saviour foiled Satan with, and kept him off at the points end of, It is WRITTEN (saith Christ) thus and thus, *then the Devil leaveth Him*; his *light* when he walks or works by day, and his *Lamp* or *Lantern to his feet* by night; his *best friends Will and Testament, confirmed by the Death of the Testator*; *He takes Gods Testimonies as an Heritage for ever*, *and thinks it less pernitious* to the World to have *the Sun* plucked out of the Firmament, then *the Bible* taken away from the sight of the Sons of Men. 1 Pet. 1.23. Psal. 119.11. Psal. 1.7. Heb. 5.13, 14. Math. 4.4. Jer. 15.16. Job 23.12. 2 Tim. 1.13. Ephes. 6.17. Mat. 4.4,7, 10,11. Heb. 9.16. Psal. 119.111.

Sect. II.

Of our selves. Rom. 12. 3. Low thoughts of our selves. 2 Cor. 11. 11. With high thoughts of the Grace of God in and toward us. 1 Cor. 15. 10. Self performances. Luke 17. 10.

IN *thinking of* OUR SELVES, *for no man to think of Himself more highly then he ought to think*, but to think *soberly, as God hath dealt to every man the measure of Faith*: not *boasting beyond his measure*, nor yet denying the grace of God that is given to him. The great Apostle speaks thus of himself, in *Nothing am I behind the very chiefest of the Apostles, though I be nothing*. He hath *high thoughts of the Grace of God*, yet *low thoughts of Himself*; *Not I, but the Grace of God with me*.

And as we must think thus of what *we are* at the best, so also of the best that *we can do*; We are taught to say, and therefore to think, that *when we have done all, we are unprofitable servants*.

Carnal self to be denyed. Mat. 16. 24. In its wisdom. 1 Cor. 1. 10. and 2. 14. Prov. 3. 5. Will. Gal. 5. 17. 1 Pet. 2. 11. Righteousnesses, Isaiah 64. 6. Rom. 3. 20. Job 10. 20. and ver. 31. Strength. Rom. 5. 6. Eccles. 7. 29. Rom. 3. 12. Verse 23.

And if we must think thus of our Regenerate self, what can we think of Carnal self, but that it is to be denyed, (*if any man will be my Disciple, let him deny himself*) denied in its *Wisdom*, which is *Foolishness* for *the Natural Man receiveth not the things of the Spirit of God, neither can he know them*: and therefore we must not think *of leaning to our own understandings*: in its Will, which is wickedness, and *perverse Rebellion, for the Flesh lusteth against the Spirit, and these lustings war against the Soul*; in its Righteousnesses, which are Rottenness *and filthy rags*, for *no Flesh can be justified in the sight of God*, and *if we should say we are Righteous, our own lips would prove us perverse, and our own cloths would abhor us*; And finally in its *strength*, which is *weakness*, for whilst we were *ungodly* (saith the Apostle) *at that time we were without strength*, and we have already seen, if we will think rightly of our selves, we must think that *we are not sufficient, as of our selves*, so much as *to think* one good thought. And therefore we are to think in all this, *How is the Gold become Dross? Man* that was *made upright*, Oh how is He *come short of the Glory of God, and altogether become unprofitable!*

justified? His Destruction is of Himself, but his help of the more Mercy, and Free Grace of God, for it is not of him that willeth, nor of him that runneth, but of God that sheweth Mercy. Hosea 13.9. Rom.9.16.

But yet we are to think of our selves, as to our Natural Beings, that we are the works of Gods hands, though thus defiled and defaced by our sins: that Our Bodies are yet capable, by Grace, to be made Temples of the Holy Ghost, and therefore that we are to possesse those our Vessels in Honour and Sanctification; And that our Souls are more worth then as many Worlds, for what shall a man give in exchange for his Soul? That in neither are we our own, But in both bought with a price, and therefore that we are to glorifie God both in our Bodies and in our Souls, for both are Gods. Job 10.3,8. 1 Cor.6.19. 1 Thes.4.4. Mat.16.26. & 1 Cor.6.19, 20.

For certain it is, there is a SELF that is to be hated, as well as a Self that is to be denyed; nay the Love that we owe to It is made, both by Moses and Christ, the Rule or Standard of our loving our Neighbour, which is called the second great Commandment like unto the first, which is (Love God,) Thou shalt love thy Neighbour as thy SELF: First GOD, and then our SELF, and then our Neighbour as our Self; For the Rule hath a natural priority to the thing Ruled: And therefore we are to THINK thus of our selves, that for a man to sin against HIS OWN Body, (as the Apostle speaks) or to wrong HIS OWN Soul (as it is in the Proverbs) being against that LOVE which Scripture makes the Standard of our loving one another, is by so much greater then our sinning against, or wronging others; for Charity may and must begin at home, though it must not end there. And therefore as we have already intimated, that self deceipt is the worst deceipt, and self-Murder the worst kind of Murder, so I might add that in this (as in some other Respects, as is largely observed by Mr. Capel in his choice and rare Treatise of Temptations) SELF Pollution is a more heinous kind of pollution, then many perhaps are aware of, and so in other cases. Self-love the standard of Love to others. Lev.19.18. Mat.22.93. 1 Cor.6.18. Prov. 8.36. Sinning against our selves, greater then to sin against others.

And therefore we are to THINK All those SELF-Tormentings used by IDOLATERS of an elder Date (as *was the manner of the Priests of* Baal *to cut themselves, till the blood gushed upon them*) or by others of a *later Edition*, yea and All those SELF-*Neglectings* so much magnified by a new Sect of *Self-justitiaries* sprung up lately amongst us, whose Religion lyes so much in *Touch not, taste not, handle not*, &c. after the Doctrines and Commandments of Men; as the Apostle concludes them to be *unscriptural*, when he calls them *Worldly Rudiments*, though he confesseth them to have *a shew of wisdom in Will Worship, and humility* and NEGLECTING *the Body*, (or not sparing the Body) *not in any Honour to the satisfying of the Flesh*: so are we, I say (by the same Apostolical Authority) to think them UNNATURAL, for he expresly saith, *He that loves his Wife loves* HIMSELF, *for no man ever yet hated his* OWN *Flesh, but nourisheth and cherisheth it, even as the Lord the Church.* So that we are to think these things so far from justifying us in the sight of God, as that he condemns them, and will condemn all that trust unto them.

1 King. 18.28.

1 Cor. 2. 21, 22.

Verse 20.

Verse 23.

ἐθελοθρησκία ταπεινοφροσύνη.

Eph. 5. 28, 29.

Sect. III.

Right thoughts of others.

1 Cor. 4. 1.

IN *Thinking of* OTHERS, some are short in estimating some men, *Let a man* therefore (saith the Apostle) *so account of us as of the Ministers of Christ*, and *Stewards of the mysteries of God.* Some think too highly of some, (therefore saith he again,) *Who then is* Paul, *or who is* Apollos, *but Ministers by whom ye believed?* and this was spoken, *That they might learn in them not to think of Men* above what was *written*, and not be *puffed up for one against another.* On both hands there are great Evils; We may think *others better then our selves*, but none better then the word declareth. 'Tis a great sin to cry up the *Greatest*, as the people did *Herod*, And on the other hand, to *despise* DOMINIONS or to *Curse* the KING in our very THOUGHT.

Not under what was written.

1 Cor. 3. 5.

Nor above.

Chapter 4. 6.

Others better then our selves.

Phil. 2. 3.

Rom. 12. 22.

Jude 8.

Eccles. 10. 20.

Sect.

Sect. IV.

IN *Thinking of* CREATED COMFORTS, as the Apostle *Paul, every Creature of God is good*, &c. and of our selves in respect of them, as *Jacob, I am not worthy of the least of all thy mercies*: yet not to think them the chief good, or the best of them good enough for the precious soul to sit down with. *Many will say, who will shew us any good? But Lord lift thou up the light of thy countenance*, &c. *Yea doubtless, and I account all things but loss, and do count them but* σκύβαλα, *Dogs meat*, not Mans meat.) All things of all sorts, civil advantages, Church priviledges, &c. as nothing for the Soul, without Christ) *that I may win Christ*. These, I say, were his thoughts of the highest humane attainments, of Outward Church Priviledges, of Creature Enjoyments in the World; And so not to think Him happy that hath them, but that hath a *sanctified title* to them, and *sanctified use* of them, *If they be sanctified by the Word and Prayer*. *If I rejoyced because my Wealth was great, and because my Hand had gotten much, and my Hand hath been secretly enticed, or my Mouth kissed my hand*; He did not think himself to be the better or the happier, for being the wealthier: 'twas the gain of the heart, not the *Gettings of the Hand* than *Job* estimated to be true treasure. *I have esteemed the words of his mouth, more then my appointed portion*, so the Margin, *then my necessary Food*, so the Text. No doubt he accounted that *good* too, but not the *chief good*, not a sufficient good for his Soul, for the Redemption of the *Soul is precious, It ceaseth for ever*. And (Alas! thinks a Man that knows the worth of a Soul,) *what is a man profited, if he gain the whole world, and loose his own Soul?*

Of created comforts.
1 Tim. 4. 4.
All good.
Gen. 32. 10.
Our selves unworthy of the least, yet the greatest not enough.
Psal. 4 6.
Without Christ.
Phil. 3. 7, 8.
Happiness not having, but in having sanctified.
1 Tim. 4. 4.
Job 31. 25, 27.

Heavenly treasure true.
Job 23. 12.

Psal. 49. 8.

Whole world not worth a Soul.
Mat. 16. 26.

Sect. V.

Right thoughts of Ordinances, what. Mat. 28. 19.

IN *thinking of* ORDINANCES, as the good wayes of God, to be *gone in*, not *rested in*: He thinks not so greatly of the *Gift*, as of the *Hand sanctifying the Gift*; of his attendances upon them, as the *performances of his own*, but as *appointments of God* for the Communication of Himself to the Soul. *One thing have I desired of the Lord, that will I seek after; that I may dwell in the House of the Lord all the dayes of my life, to see the beauty of the Lord.* &c. not the beauty of the House (though that was very beautiful) and to inquire *in his Temple*; not only *the way to his Temple*, but to the sight and fruition of him in his Temple.

Good wayes to be gone, not rested in. Psal. 27. 4.

Sect. VI.

Right thoughts of sin, what. Greatest evil. Job 32. 21. Isaiah 33. 24.

IN *thinking of* SIN, as the only contrary to the *Supream good*: Therefore *Jobs* Friends would have fastened it on him, as a Brand of in-sincerity, that he had *chosen Sin rather then Affliction*. *The inhabitants shall not say I am sick, for the people that dwell there shall be forgiven their Iniquity.* They shall think all well, when Sin is done away. Sin, in a good mans Thoughts, is the very *Guilt of bitterness*, the very core of all troubles, the very *sting of Death* it self, and the very *Hell of Hell*. And as he thinks Sin the worst of Evils, so *Heart-sin* the worst of Sins, that *Root of bitterness*, that *Plague of the heart*, that *desperately wicked thing*; that *cannot cease to sin*, that *Law in the Members* that wearies them to *commit iniquity*, yet it self is unweariable, and *insatiable as Death* and *Hell*, (and therefore called *the Body of death*) which never saith it is *enough*. This is this evil that makes good men cry out of themselves as of the *chief of Sinners*! For whatsoever they know of others, as to other Evils, they know more of this by themselves

1 Cor. 15. 56. Heart-sin worst. Heb. 12. 15. 1 King. 8. 38. Jer. 17. 9. Rom. 7. 23. Rom. 9. 5. Habak. 2. 5. Rom. 7. 24.

selves then by all the World. Tis this Evil that makes many a man thought humble by others, cry *O my pride!* counted mortified by others, cry *O my potent passion! my strong corruption! my unruly Lusts!* how many a man is there of unblemish life, that is *weary* at heart of his own Heart, yea of his very *Life*, because of the evil of his Heart: his spiritual wide, *filthiness of Spirit, Earthly-mindedness, spiritualising to envy*, with the *spiritual wickednesses* abroad in the world, as *Hypocrisie, Heresie*, &c.

Spiritual wickedness.

N B

2 Cor. 7. 1.
James 4. 1.

But yet though he think Sin (Root and Branch) to be the greatest Evil, yet *not so great an evil* as Jesus Christ is a *Good*; not so *mighty* (though mighty) to destroy, as He is (Almighty) *able to save*, He thinks Sins *demerits great*, Christs *merits greater*, whereby he is not only secured from Hell, but to be saved in Heaven. And therefore He may plead even the *greatness of his sin*, as an argument for his *Pardon*, because He thinks the *great Salvation* to be so much the greater, that it triumphs most in the spoils of the proudest sins, *in the thing wherein they have dealt proudly, to be still above them*. When Sin groweth up unto *the Heavens*, Gods mercy (in his Son) is *above the Heavens*; As when the wicked one is *great that is in World*, yet *greater is he that is in the Saints, than he that is in the World*.

Yet no sin so great an Evil as Christ a good.

Heb. 7. 25.

Psal. 25. 11.

Ezek. 9. 6.
Psal. 108. 4.
1 John 4. 4.

Sect. VII.

IN *thinking of* HOLINESS, not only as the *high way* to (as the Prophet calls it,) but also a *principal part* of Happiness; the *Duties* of *holiness*, to be the *Beauties* thereof; Its *Practise, Privilege*, Its *Performance, great Rewards*; Its inchoation, an Heaven upon Earth; Its Consummation and perfection, the very *Heaven of Heaven*: And therefore Its *Commandments not grievous*, Its *Yoke easie*, Its *Burden light*.

Of holiness.
Isaiah 2. 8.
not only way to, but part of happiness.
Psal. 119. 11.
Philip. 3. 20.
1 John 5. 3.
Mat. 11. 30.

Of Affliction not so evil as sin.
Good to the good.
Psalm. 119. 67, 71.
Hebr. 12. 11.
Verse 10.
Profitable.
1 King. 17. 18.
Monitors of our frowardness, but Fruits of Gods Faithfulness and Love.
Psal. 119. 75.
Rev. 3. 19.
John 16. 33.
Christs Legacy.
Mat. 10. 25.
For many good ends.

2 Cor. 4. 8, 9.

Acts 14. 22.
Iames 5. 11.
and 1. 2.

Sect. VIII.

IN *thinking of* AFFLICTIONS, though Evil, not so Evil as Sin, and therefore their being *Sanctified* desirable, rather and more then their *removal*, Evil in themselves, yet good to the good, and for the making of them *Better*; *Its good for me that I have been afflicted; before I went astray, but now I have kept thy Precepts: sharp* and bitter twigs, bearing *sweet Fruit, peaceable Fruits of Righteousness*: A Fathers Rod, not for his *Pleasure*, but VERILY *for our Profit, that we may be partakers of his holiness*. *Remembrancers of our Sin*, yet not so much products of his *Justice, Power*, and *Severity*, as Fruits of his *Faithfulness*: *I know O Lord that thou in Faithfulness hast afflicted me*) Tokens of his *Love* (*as many as I love I chastise*.) Payments of our *Legacy* left us by Our crucified Lord, a little before his Death (*in the World you shall have tribulation*) and confirmed thereby (*For if they did so in the green Tree*, If such things befal the *Master*, 'tis sufficient *for the Servant to be as his Master, and as his Lord*) And all to make Man more *humble* in himself, more *awful* of God, more *careful* to please him, more *fearful* to offend him, more *conformable* to Christs sufferings, more *contemplative* of his sufferings, more *compassionate* and fellow-feeling as to others, Sin more *bitter*, *Christ* more *sweet*, the World more *contemptible*, Death more *desirable*, Heaven more *delightful*, and glorious Grace more *admirable* in the Saints; thus *troubled on every side, yet not distressed: cast down, but not destroyed; a burning Bush, yet not consumed; in a fiery Furnace, yet receiving no hurt*; nay more, that the very *fiery chariots* of affliction should be prest for the service of carrying them to Heaven, their very *tribulations* made the door for *their entring into the Kingdom of God*. And therefore the Scripture *counts them happy which endure*, and teacheth us to *count it all joy when we fall into divers temptations*.

Sect.

Sect. IX.

IN *thinking of* TEMPTATIONS, not as strange (or *as though some strange thing had happened*) but as *common to men*, yea the best of men, *They were tempted* (saith the Apostle) yea the worst of them to him that was more then MAN, *who himself suffered being tempted* (and that *in all points as we are*,) *that he might know how to succour them that are tempted*. In all points: *To the Lusts of the Flesh*, Thou art Hungry, *Make these stones Bread*; To the *lust of the Eyes*, thou art poor, (Thou hast not a *hole where to lay thy head*) *All these will I give thee*; To the *Pride of Life*, Thou pretendest high, prove what thou pretendest; shew thine Authority. *Command Stones to be made Bread*; If thou be a King, let us see thy *Court*, thy Heavenly *Guard*, and that the *Angels* are indeed but thy *Ministers*. *If thou be the Son of God*, do something or other, that ordinary men either *cannot*, or at least *dare not* do, never fear to die like a man, *Cast thy self down*, and let us see whether *Angels will bear thee up*. Now *All that is in the World*, *is the Lust of the Flesh, and of the Eye, and pride of Life*. And as the wind of Temptation thus *blew all the points of the Worlds Compass*, so also all the points of highest and most hideous aggravations; most *base and sordid*, *transgress for a morsel of Bread*, *sell thy Birth-right* for a *meals meat*, break thy Faith with God, that thou mayest *break thy Fast* with the Devil; Most *bloody and unnatural*, if thou wilt not break thy Fast, break thy Neck, *Cast thy self down*; Most *Hellish* and *Horrid*, If thou wilt not, or canst not prove thy self to be the Son of God, disown God, and own me for thy God, *Fall down and Worship me*; and is the Nature of Man capable of any thought more hideous, injections more black and blasphemous then such as these? And yet for all this, All points too of highest *subtilty* and hellish deceipt that spiritual wickedness could

Of Temptations.
1 Pet. 4. 12.
1 Cor. 10. 13.
Heb. 11. 37.
Best tempted.
Heb. 3. 18.
Chap. 4. 15.
Christ himself in all points.
Lust of the eye.
Mat. 4. 2, 3.
Verse 9.
Pride of life.
Verse 3.
Verse 6.
1 John 2. 16.
Christ tempted with temptations, base and sordid.
Bloody and unnatural.
Hellish and blasphemous.
Math. 4. 9.
Highly subtil and deceipful.

Pride and pleasure.

Verse 8. Wrested Scripture.

Verse 6. Gold ends pretended.

Verse 5.

2 Cor. 12. 7.

Saints tempted only, if need be.

1 Pet. 1. 6.

Heb. 4. 15.

1 Pet. 1. 7.

Revel. 3. 10.

Rom. 5. 4.

2 Pet. 2. 9.

2 Cor. 11. 3.

Gal. 6.

And how avoided.

Scripture-

Shall be overthrough all.

2 Cor. 12. 9.

2 Cor. 10. 13.

Daniel's Prayer-triumph over all.

could possibly touch or imagine? This Hell of Temptations must not only be covered over with a *Paradise* of Pleasures, *the World and all the Glory of it*, but also with an *Heaven* of Scripture-warranty, *Call thy Wife Sister*, for *Lord sake him*, &c. and so shou may'st shew thy Faith, without hazard of thy Life; nay thou may'st *Live, Glorious*, God's end, the Manifestation of his Divinity, the Credit of his Ministry, the Glory of God in having such a Son, the Glory of Christ in having such a Father, (And all this in a seasonable point of time, when all this was challenged, and called boldly in question by the great *Goliah*, that is the very first word, *defies the Living God.*) If thou *be not Lot of God*, &c. which is as much as *prove it if thou can'st*. Thus was Christ *Tempted in all points*, therefore well may *the Tempted* think thus of his forest Temptations, "These are *thorns in my flesh*, no other then what were *platted together* by Satan, and worn as a Crown by my *head* and *Saviour*; And now ordered by his hand that these cannot touch me sooner or longer then *need* is for the Pricking of my *swelling Pride*, the *trial of my Faith*, the exercising of my Patience, and *experience* of the power of the spring of my *weakness*, the spirit of Prayer in my self, and *the Spirit of Wisdom* in the *restoring* of others (when they are *overtaken in a fault*, *considering my self, lest I also be tempted.*) This teaching of me to *know* and throughly both *my self*, and *my Saviour*, both where my *strength* and where my *strength* lyeth; That I am but a *Reed* shaken with the wind, that Christ is the *Rock higher then I*, yea *higher then the highest*; that when the proudest Temptations *rage against us*, they are *bridled by him*, that is *Grace to help in time of need*, and that *his strength shall be made perfect in our weakness*, and that *God is faithful*, who will not *suffer us to be tempted above what we are able*, but with the *temptation will make a way to escape*; For the Lord knoweth how to deliver the *Godly out of Temptations*. And therefore, though now in my

minority,

minority. I may think of the day when I shall be at Age, *the time appointed of the Father*; Though now in my Apprentiship, that I shall be one day made Free from mine infirmities, and Temptations, and therefore *I will* even now *Glory in my Infirmities, that the power of Christ may rest upon me*; for *when I am weak then am I strong*, nay, in *these things, I am more then Conqueror, through Christ strengthening me.*

Gal. 4. 2.

2 Cor. 12. 9.

Verse 10.

Sect. X.

IN *thinking of* PERSECUTIONS for Christ, as part of a Christians Patrimony (*Ye shall receive an hundred fold in this life with Persecutions.*) An Honour to *be counted worthy to suffer*, a Gift to be able to suffer, as well as *to believe, Eto you it is given.*) And therefore he is so far from thinking, that he *merits* by it, as that he is but so much the *more beholding* to God and to Christ for it. He thinks *losses* for Christ and the Gospel to be *gain*, the *spoiling of his Goods to be joyfully taken. As knowing in himself that he hath an Heaven a better and more enduring substance.* He esteems disgrace for Christ, the highest Honour in the World, and the *Reproach of Christ greater Riches then the Treasures of Egypt.* He refuseth to *dwell in the Tents of Wickedness*, to have *his portion in this life*, He *chooseth rather to suffer Affliction with the People of God, then to enjoy the Pleasures of Sin for a season.* Those whom men think to be the happy men, (*who tell the proud happy*,) having ONLY *their portion in this life*, Those that *prosper in the World, that increase in Riches, that boast of their Wealth, that say they are rich and possessed with goods, &c.* Such He thinks *Poor, and Wretched, and Miserable, and Blind and Naked.* And those whom such men think the *offscouring of the World*, He thinks the *Excellent of the Earth*; And whom they think *unworthy to live* in the World, He thinks that *the World is not worthy of them.* He thinks his Life not too much,

Of Persecution, our Patrimony.

Mark 10. 30.

Honour.

Acts 5. 41.

Phil. 1. 29.

Gods gift, therefore cannot merit.

Loss, gain.

Heb. 10. 34.

Disgrace, riches.

Heb. 11. 26.

Verse 24.

Persecuted happy.

Verse 26.

Mal. 3. 15.

Prosperous miserable.

Psal. 73. 12.

Psal. 4. 7. 8.

Verse 28.

The dispised excellent.

1 Cor. 4. 13.

Psal. 16. 3.

Heb. 11. 38. Acts 20. 24. Persecution not enough without love. 1 Cor. 13. 3.

nor too dear for Christ, nay not enough, if it want the sincerity of his *Love*, and therefore labours as much that his *heart and love* be found *flaming* towards him, as (if he call for it) to *give his body to be burnt for him*.

Sect. XI.

Right thoughts of the outward condition of life. Prov. 13. 8. Ask cast for us, 1 Sam. 18. 4. Heb. 13. 5. Contentment, without covetousness. Thinking of the promise. Psal. 23. 1. For supply. Psal 17. 3.

IN *thinking* of his *present* CONDITION of Life, that his *lines are fallen in the best place for him*, that his own *food is most convenient for him*, That *Gods Armour* would not suit him, That anothers Condition would not fit him; nor as *Absolom*, *O that I were Judge in the Land*. He thinks it is his duty to *be contented with such things as he hath*, without coveting anothers: And thinks it his Relief, that the *least money* he hath, he may go the more *upon trust*: The less he finds in his *purse*, seek the more in *the promise* of him that hath said, *I will never leave thee nor forsake thee*; *The Lord is his Shepheard*, and he thinks *he shall not want*; And therefore he will *trust in the Lord, and do good*, And he thinks *verily he shall be fed*, or Truth shall be his feeding; (as some read) so that he thinks no man can take away his *livelihood*, unless he can first take away *Gods truth*.

Right thoughts of the present time of life. 1 Pet. 1. 17. Heb. 4. 1. To be pass in fear, that work may be done. Phil. 1. 12. Jude 23. 1 Cor. 9. 24.

Sect. XII.

IN *thinking* of his present TIME of life, as *the time of his sojourning here*, and therefore to be *passed in fear*; In fear, *least he should come short*, nay or *seem to come short*, at his going out of the World of that which he came into it for, *the working out of his own Salvation*, and the *saving of others, pulling them out of the Fire*, and both *with fear*; with fear least his *day be done*, before his *work be done*; least his *Glass* be run, before his *Race* be run; least his accounts be *required*, before they be *stated*; with fear, and yet in *hope*, that though his time be *little*, and his work *great*, yet

yet if he be *up and doing, the Lord will be with him*; And therefore as *he that plows, plows in hope*, so he when he prayes, prayes in hope, and repents in hope, &c. For *to him that is joyned to all the living, there is hope*. So that his fear is a *spur* to his hope, and his hope a *bridle* to his fear; That *despair* do not run away with him, and *cast him quite down*, for want of hope; Nor *presumption* make him loiter, and *loose both his time*, and *his soul* for want of Fear. He thinks *there is a time for every purpose under Heaven*; And therefore thinks he, can I find a time for Eating and Drinking, and Sleeping, Buying and Selling, Building and Planting, Marrying and giving in Marriage? and is there not a time, nay *a high time to awake out of sleep*? *A time to seek the Lord*, to make my *calling and election sure*, &c. surely there is a *time*, therefore there is *hope*; And no room for *desperation*: And *but a time*, therefore no place for *Presumption*: But a time, and therefore that *time* is *most pretious*, (God *measuring* it, to us only by *moments*, as we do *pretious Liquors by drops*,) and therefore to be *redeemed*, and so imployed in *looking out* for a *pretious Christ*, and in *looking after* the pretious *Soul*.

Luke 16. 2. Before time done.
Time for work. Therefore be up and doing. 1 Chro. 22. 16.
A time for every Work. Eccles. 3. 1.
Therefore hope while time, no room for dispair.
Eccles. 3. 1. Time for best purposes.
Rom. 13. 11. Hos. 10. 12. 2 Pet. 1. 10.
But a time, therefore no place for presumption.
Time pretious measured by moments.

Sect. XIII.

IN *thinking* of DEATH, to the *Unbelievers and Hypocrites*, as a *King of Terrors*, a grave of their hopes, which will then be as *the giving up of the Ghost*, as the *falling of the Tree* (that must *lie* till judgment, as then *it falls*: *No work there, nor deviſe, no wiſdom, no calling upon God* with hope of help, or promise of pardon; As the *fixing of the gulf*, (no passing, no returning, from a state of torment, no means of Grace, no hope of Glory any more) as a cruel Jaylor haling the Soul to the dreadful Tribunal of God, and then to the Tormenter and Executioner, even to *him that hath the Power of Death, the Devil*: And alas, how many thousands of black, yea bloody

Ephes. 5. 16.
Right thoughts of death.
Job 18. 14. Chap. 11. 20. Eccles. 11. 3. Luke 16. 26.
Heb. 2. 14.

self-

self-murthering wounds shall then come to have their wofull wishes, before they thought of it, when *shall dance them*, and the *Devil take them*.

But to the *Righteous* (that *hath hope in his death*) a *King of Terrors too*, but with a *broken Scepter*; *A Serpent*, but *without a sting*; A ghastly countenance with an *open mouth*, but without *teeth*; A sturdy *Porter*, yet standing only to open them their *Fathers door*. The Saints *Bed-maker*, hard-handed, yet that makes their Beds soft and easy: An Enemy frighted into a Friend by him that is the very *Death of Death*, but the believers *Life*. So that their dying is but an *entring into peace, a resting in their beds, and from their labours* of Sins, Sorrows, Cares, Fears, Temptations, Afflictions, Persecutions, Sicknesses, Pains, Wants, Weaknesses, Wearinesses, Doubts, Difficulties; nay of Duties, of Fastings, Watchings, Tears, which shall then be *wiped away*, and done away, as to the *Labour*, not the *Reward*, for so *their Works follow them*.

Prov. 14. 32. To the godly, what.

Isa. 52. 10. Hos. 13. 4. Col. 3. 41.

Isa. 57. 2.

Revel. 14. 13.

Sect. XIV.

Of judgment, Psal. 49. 14. Mat. 25. 19.

1 Cor. 6. 2.

Mat. 25. 34. To the sheep.

1 Cor. 15. 44. Math. 8. 11. Mat. 25. 33. and 41. To the Goats. Psal. 1. 5.

IN *thinking* of JUDGMENT, As that glorious *morning* wherein the *upright shall have Dominion, shall sit with Christ on Thrones, judging the World*, being openly justified themselves, and set as *Sheep on the right hand of God*, and Proclaimed by Christ the *Blessed of his Father*; As that glorious meeting of that *spiritualized body* with its blessed Soul, and so with Christ, and with *Abraham*, and *Isaac*, and *Jacob*, and *all the Saints*, to be dissolved, divorced, divided, dissipated, dispersed no more.

Mean while those *Goats on the left hand*, that burned with Lust, shall burn with horrour inwardly, shall be accused, accursed, sentenced and condemned openly; And, as they would not indure the Sheep to live by them in the World, they shall go by themselves, *shall not come into the Congregation of the just*, and

as

as *they loved Cursing*; *Is shall [illegible] and like Oyl on their Bones*. And so their [illegible] bodies (made vessels of wrath, fitted to Destruction) *wide* to receive it (without spilling,) *strong* to hold it (without breaking,) being re-united to their [illegible] ted Souls; shall together be partakers of *Misery* (as they formerly had been of *Sin*) unto all *Eternity*. Rom. 9. 22.

Sect. XV.

Of Eternity. Right thoughts of it.

IN *thinking* of ETERNITY, as that which is so *shortly approaching*, and *nearly concerning* every one, that he thinks it strange that any one should almost think of any thing else, for thinking of Eternity; But that he thinks again of that World of *Atheists* that is in the World, never fully to be *confuted*, but by Death and Judgment; and oh, thinks he, what a sad thing it is that they are ἄθεοι ἐν τῷ Κόσμῳ, we read, *without God in the World*, but the word is, *Atheists in the World*, yea but as soon as ever they go *out of the World*, they continue *Atheists no longer*. Those that would not believe that there was a *God*, and a *Christ*, by his patience and providence, by his preserving them, and proffering to save them, shall then see that there is a God, and a Christ too (*every Eye shall see him*) and feel that there is a God by his *terrours taking hold upon them*; *Then shall they return and discern* (though they *would not see the Lord when his hand was lifted up in his Word* and *Works* in the *World*) *they shall see God, and be ashamed*. *So that a man shall say verily there is a* GOD. And those that would not believe that there was a *Devil*, by their daily conversing with him, and his influencing them, by his *filling their hearts*, because they say they never saw him, shall then certainly know they are with him, as he knows now that he is with them; for, as he shares stakes with them in sin, they have their part, and he hath his part; so shall they be forc't to share stakes with them in Hell, for *they shall have*

Atheists in this world.

Eph. 2. 12.

No Atheists to Eternity.

Shall see there is a God and Christ.

Rev. 1. 7.

Mal. 3. 19.

Isa. 26. 11.

Psal. 58. 11.

Feel there is a Devil.

In Hell share stakes with him.

Mat. 25. 41. As he with them here in sin.

have their portion with the Devil and his Angels. And Oh thinks he, how will the dainty *Droth*, and the *carelys* and delicate *Daughters* do to *spend that Eternity?* That must have so many devices and divertisements; Playes and *Pastimes*, (Ah! wretched word that thinks he,) and all to wear out the tediousness of a little time. To spend that Eternity, when *the smoak of that bottomless pit*, must be their only *Air*: to breath in Fire, their *Food*; Brimstone, their *Perfume*; full Viols of Divine wrath, their *Drink*; Astonishment, their *Wine*; Bitter weeping, and flowing Fountains, and *ever Running Rivers of Tears*, in stead of their *Rich Baths*, and pleasant Springs, and *artificial Fountains*; And *wailing*, yelling, and howling, their only *Musick*; And so *other ments torments* an accession to *their paints*. As they had *taken pleasure in other mens sins* (which made *Dives* so loath of his *Brethrens* Company, as we may well think,) *The Books must be opened*, in stead of their pleasing *Play-Books*, and *Romances*, *Gods Book*, and the *Book of their Consciences*, (that they never could endure in all their lives to look into) must now be pored upon by them, by the *Fire of Hell*, without intermission, recreation, or other diversion; and the wanton Eye, that busie and unsatisfied Gazer upon every thing (but the Bible) must be (otherwise) imprisoned in *utter darkness* for ever; And the *Lordly tongue* that must needs be *their own*, shall be their *own to torment them*: as formerly *set on Fire of Hell* with a *world of wickedness*, so now of *woes*: *Red hot* then with *Rage* against God, and *revilings* of his Saints, now *burning with flames*, and not receiving so much as one single *drop of cold water*, that was wont to *swim in Wine*, and for that bewitching *sence of touch*, its *dalliances* and *delights*, there shall only succeed those *hideous gnashings of teeth*, and gnawings at Heart, in the *worm* that never *ceaseth*, and by the *worm that never dies*. And thus, Ah thinks he, as *Joshua taught the men of* Succoth *with the Thornes and Briars in the wilderness*,)

Misery of the wicked.

Rev. 14. 10, 11.

Mat. 22. 13.

Luke 16. 28.

Rom. 1. 32.

Rev. 20. 12.

Mat. 25. 30.

Psalm. 12. 4.

James 3. 6.

Luke 16. 24.

Josh. 8. 7, 16.

derness.) The Hebrew is, *He made them to know*; to know who he was, and to know what they had done, in despising his Messengers, in rejecting his motions, &c.) so will Jesus teach the *Atheistical world* with tortures to Eternity, and *make them to know* who He is, whose *Messengers they mocked*, whose *Laws they cast behind their backs, whose Councels they hated, and would none of his Reproofs.* 2 Chro. 36. 16. Psal. 50. 17. Prov. 1. 3.

But thinks He on the other hand, of those in whose Hearts are the wayes of them that are holy Pilgrims, the true Travailers, that *declare plainly that they seek a Countrey*, (viz.) *an Heavenly*, that can say of a good Sermon, *Lord evermore give us of this Bread*, of a lively stirring Sacrament, a Soul-humbling Confession and Prayer, an Heart-raising Meditation, *'tis good to be here*; that think the present time *too short*, and their Hearts *too narrow*, to hold enough of God and Christ; what a blessed state will they count that, when the *perfecting of their holiness*, and so of *their spirits*, and the *changing of their vile bodies, and the fashioning them like unto Christs Glorious Body*, shall widen them as much from the *straits of their hearts*, as Eternity shall do from the *straits of time*, And so they shall have as much of God and Christ as their *heads and hearts can hold*, and these shall hold as much as they *can desire*, without Interruption, or Change, or fear of Change for ever, for *they shall* EVER *be with the Lord.* Eternal happiness of the Saints. John 6. 34. Heb. 12. 23. Phil. 3. 21. 1 Thes. 4. 17.

Sect. XVI.

Right thoughts of Angels.

IN *thinking* of ANGELS, The EVIL as *many* in Number, (though for the undividedness of their Kingdom) called the *Devil* and *Satan*; As the *worlds God*, yet Gods Slave; having sinners in his chain, *Taken captive by him at his will*, yet *cannot force* their *will*, though he *work effectually in their will*, 'tis *with their will* (for his *Lusts will they do*,) nay cannot so much as *find out their Riddle, except he plow with their* Evil, worlds God. 1 Cor. 4. 4. Sinners his Slaves. 2 Tim. 2. 26. Works in their Will. Ephes. 2. 2.

But with it, John 8.44.

own Heifer, nor known their *actual thoughts*, (that's Gods Prerogative Royal, *I the Lord search the heart*,) but (as the cunning *Angler* doth the nibling of the Fish at the *Bait under water*, by the motion of the *Cork* and *Quill above water*,) by some little *outward indication* of the minds *inward motion*: as when *Cains* countenance *was fallen*, He knew he was *very wroth*, and so hurryeth him to Murther: and by *Eve's* mincing the Threatning (*least ye die*,) when God had said, *ye shall surely die*) and by *her eying the forbidden Tree*, He knew she had a *moneths mind*, as we say, to the Fruit. Thus when he seeth the *eyes of the Adulterer full* (μοιχαλίδος) *of the Adulteress*, he easily perceives how the Game goes; and so in other cases; yet that he is himself *much more in Gods Chain*, and *reserved* and kept therein (ever since he *left his first estate*,) and shall be *to the Judgment of the great day*: And therefore though he vex and disquiet, *buffet* and *tempt*, and *accuse the Brethren before God night and day*; and though he set his *Cloven foot*, the foot of his Pride, upon the greatest part of the World, so that *the whole World lyeth* (as it were) *in* τῷ πονηρῷ, in the very *Maw*, not *Jaw* only, of that *wicked one*; yet shall he never be able to *binder* Christ, or to *hurt* the true Christian: but as a Lyon in the Grave, though his *roaring* be *terrible*, yet his *reach* is but *short*; and he *knows it*, therefore we may think it; Nay because he is but a *Slave in Gods Chain*, therefore all his *tugging at the Oar*, shall but promote the *purposes* of Gods grace for his *own Glory*, and the *good of his chosen*; and (*as* Jonah *in the Whales belly* was said to be as it were, *in the belly of Hell*, yet was afterward cast up alive upon *dry ground*) the Devil shall be forced to disgorge his Prey, and leave all Gods Elect safe upon the shore. *Shall the Prey be taken from the Mighty, or the lawful Captive delivered? But thus saith the Lord, even the Captives of the mighty shall be taken away, and the Prey of the terrible shall be delivered, for I will contend with him that contendeth with thee, and I will save thy children.*

Knows not our thoughts but by indication. Gen. 4.5. Gen. 3.3.

NOTE

Verse 6.

2 Pet. 2.14.

Gods slave in his chain. 2 Pet. 2.4. 2 Cor. 12.7. Rev. 10.12.

1 John 5.19.

1 Pet. 5.8. Rev. 12.12.

And 2. 2.

Verse 10. Isaiah 49.24, 25.

Children. So that after longest and sorest Temptations and Assaults of the *great Red Dragon*, the *Old Serpent*, the *Deceiver of the World*, the *Lyer and Murtherer from the beginning*, with all his Policy and Power, Rage and Experience, He shall be forced to *flee from those* that *resist him* by Faith, as he left Christ; *Then the Devil leaveth him, and the* ANGELS, (*viz.*) the GOOD Angels, *came and ministred unto him.* Rev 12.3.9. John 8.44. James 4.7. Mat.4.11. Good Angels.

And such indeed even *Ministring Spirits*, must we think them to be, even *all of them sent forth for the good of those that shall be Heirs of Salvation.* So that all the *innumerable company of* (Good) *Angels*, that *ten thousand times ten thousand, and thousands of thousands*, are even all of them sent forth for the Good of them that are Good; to right their *wrongs*, and to relieve their *necessities*, to Guard and Protect their *Persons* while they *live*, to *attend their Souls* when they *Die*, and to *gather* their dust together at the *Day of Judgment*, and *the Harvest at the end of the World.* And therefore it may be a *comfortable thought* to Believers, that they have innumerable *invisible friends*, to oppose to their *visible and invisible* Enemies, Angels of God *excelling in strength, worshippers* of Christ, *not to be worshipped* themselves; and Servants of the Saints, therefore called *their Angels*; And an *awful thought* too, as one would not do any thing uncomely in the sight of an *Excellent person*, so neither to admit any thing *unseemly for Saints*, though no man should see them, *because of the Angels.* Heb.1.14. Ministring spirits to the Saints, innumerable. Chap.12.22. Rev.5.11. 2 Chro.32.21. 1 Kings 19.5. Acts 12.7. Psal. 91.1.12. Luke 16.22. Mat. 21.31. A comfortable thought. 2 Chro 6.27. Psal.103.20. Heb 1.6,14. W B Rev.19 10. And an awful thought. Mat.18.10. 2 Cor.11.10.

W B

Sect. XVII.

AND above all in *thinking of* GOD, to have *High, Holy, Reverend*, yet withall *Delightful, Affectionate and Comfortable thoughts*, but in (all points) *Regular and Scriptural.* For thus saith the Scripture, *Let him that glorieth, glory in this, that he understandeth and knoweth me, that* I AM THE LORD *which* Right thoughts of God. Jerem.9.24.

exercise LOVING KINDNESS, JUDGMENT and RIGHTEOUSNESS *in the Earth, for in these things I* DELIGHT, *saith the Lord.* When the mind is thus intent upon this most glorious Theme of Thoughts, the most Glorious LORD, in his *Essence*, (*I am the Lord,*) in his *Attributes* and *Operations* (which exercise Loving kindness, Judgment and Righteousness) then *is* this *Kings Daughter All glorious within*, for *we All with open face, beholding as in a Glass the Glory of the Lord, are changed into the same Image, from Glory to Glory, as by the Spirit of the Lord.*

Psal. 45. 13.
2 Cor. 3. 18.

The *Heavenly mind* is an *Heaven-like mind*: Right thoughts of Him whose Name is I AM, and whose Title is THE LORD, must needs *resemble Heaven* in pureness and clarity, (for *He declareth to man what is his* THOUGHT, and must be thought of by Man just as He *declareth*,) yea *rise above the Heavens* in Celsitude and sublimity (for *his Glory is above the Heavens*) and be dapled, (like Heaven) with Love and Holy Joy (because of his loving kindness,) and with *Reverence and Godly Fear* (for his Judgment and Righteousness,) and with delight in all these, the *Exercise* of all which is his *Delight*. For *though the Lord be High, yet hath he respect unto the Lowly*, and as He condescends *to think of us*, so also (provided we do it regularly) *to be thought of by Us.*

Exod. 3. 14.
Amos 4. 13.
Psal. 113. 4, 5.
Psal. 138. 6.

High thoughts, God most HIGH.
Heb. 11. 6.
Gen. 14 18.
Isa. 57. 15.
Eccles. 5. 8.
Isa. 40. 18, 25.
Psal. 76. 12.
Psal. 135. 6.
Job 33. 13.

To begin then at the *beginning of all things*, we are instructed by Scripture, to think that GOD IS, and that he is the MOST HIGH, and therefore to have *High Thoughts* of him as of the *Holy One that inhabiteth Eternity*; HE *is higher then the Highest*, To whom *there is none like, no equal, none to be compared*, That *cuts off the Spirit of Princes*, That *is terrible to the Kings of the Earth*, That *doth whatsoever pleaseth him in Heaven and in Earth, in Seas and all deep places*: That *giveth no account of any of his matters*: That *is high above the Earth, and exalted far above all Gods*; *High above the Nations*, yea *His Glory above the Heavens*;

vents; High above our *Services*, for *our Goodneſs extendeth not to him*; High above our *Praiſes*, nay *above Bleſſing and Praiſe* (Mens or Angels,) And therefore that we can *never think high enough* of God, but in *Thinking* that he is *too high for our Thoughts*. *Canſt thou by ſearching find out God? Canſt thou find out the Almighty to perfection? It is high as Heaven, What canſt thou do? Deeper then Hell, What canſt thou know; The meaſure thereof is longer then the Earth, and broader then the Sea.* And yet they *think amiſs* that think Him, as ſome do, *too high* to mind *the loweſt matters* (*non vacat exiguis.*) Some think it a diſparagement to *his Highneſs* that He ſhould mind and order every *minute action*, motion, inconſiderable *worm* or *fly*, the ſtirring of the *hand*, or moving of the *foot*, &c. but all theſe muſt be left without *particular providential concourſe*, and all in reſpect (as they think) to *his Highneſs*: But Scripture teacheth us to think, that not only *in him we live*, but *move*, as well as *have our being*; Nay that *He preſerveth Man and Beaſt*, that a *Sparrow doth not fall without him*, That *he takes away their breath when they die*, gives them their *Food while they live*; Nay that not onely *our members knit'd* by Him, but even our Hairs, the very *hairs of our head numbred*, and all this no difficulty nor diminution to him whoſe *underſtanding is infinite*.

Pſal 97.9. Pſal.113.4. Pſal.16.2. Neh.9.5. No thought of God high enough. Job. 11.7,8 9. But that God is above all thoughts. Yet minds the loweſt and leaſt things.

N-B

Acts 17.28. Pſalm 36.6. Mat.10.29. Pſal.104 29. 14. 9. and 139. 16. Mat 10 30. Pſal.147.5.

Sect. XVIII.

TO have Holy and Reverend Thoughts of Him, for HOLY and REVEREND *is his Name*, and therefore *to Sanctifie the Lord God in our* HEARTS, that *he be our Fear*, and that He be *our dread*, as He was the FEAR of *Iſaac*. To think Him a *God of purer Eyes then to behold Evil*, or that He can *look upon Iniquity*, (*viz*) without loathing: And yet to think Him a God of ſuch *piercing Eyes*, as that *he beholdeth the Evil and the Good*, *for his Eyes are upon the wayes of Man*, *and He ſeeth all his goings*, *there is no darkneſs nor*

Right and Reverend Thoughts, Pſal. 111.9. Iſa. 8.13. Gods eyes pure and piercing, Hab.1.13. Job 24.23,24.

Dan 10.6. Psal.139.12. Heb.4.13.

shadow of death where the workers of Iniquity may hide themselves; for his Eyes are as Flames, or Lamps of Fire, and unto him the night shineth as the day, Neither is there any Creature that is not manifest in his sight: But all things are naked and open in his sight with whom We have to do.

Sect. XIX.

God unchangeable. James 1.17. Ordering all changes. Psal.106.20. Job 14.2. Chap. 23.13. Jerem.7.9. Job 35.6.

TO think him *God* UNCHANGEABLE, without *Passion, Perturbation, Variableness*, or so much as *shadow of turning*, Though *as a Vesture, he shall change both the Foundations of the Earth, laid by himself of old, and the Heavens, the work of his hands, and they shall be changed*; and mean while *orders all Changes* under the Heavens and in the Earth; He *prevaileth against man for ever, and he ceaseth: He changeth his Countenance, and sendeth him away*; But as for Himself, *He is of one mind, and who can turn him? Do* Sinners *provoke me to anger?* saith the Lord, *Do they not provoke themselves, to the Confusion of their own faces?* so that *If thou sinnest, what dost thou against him? or if thy Transgressions be multiplyed, what dost thou unto him? though thy wickedness may hurt a man as thou art*, &c.

Yet seems as moved with sin. Psal 106.32. and 43. Heb.3.10. Isaiah 63.10. and 43.24. Amos 2.13. Ezek.6.9. Suffering sufferings. Deut.32.36. Jer.31.20. Isaiah 62.9.

Yet withall to think him a God *so holy*, hating sin so infinitely, that He is said to be *angred*, to be *provoked*, to be *grieved*, to be *vexed*, to be *made to serve*, to be *wearyed*, to be *burthened*, nay even to be *broken* by it. *I am broken* (saith God,) *with their whorish heart*; yea, a God *so gracious*, as that *He repents himself for his Servants, His bowels are troubled for them*, and *in all their Afflictions he is Afflicted with them.*

Sect.

Sect. XX.

Onely God. John 17.3. 2 Cor. 16.26. Gal. 4.8. Rom. 16.27. 1 Tim. 6.15, 16. Levit. 16.4. Mat. 19.17. Deut. 6.4.

TO Think Him the ONELY true GOD, (and *the Gods of the Heathen but vanity, Idols, and by Nature no Gods,*) The *Onely Wise God*; The *blessed and onely Potentate*, who *onely hath Immortality*, who *Alone is Holy*, And *there is none good but* HE, And therefore *no* GOD *but* HE; *Hear O* Israel, *the Lord thy God is but* ONE GOD.

Unity yet TRINITY. Psalm 2.7. Heb. 1.5. John 1.14. Chap. 15.26. 1 John 5.7.

That the *Being* is *One*, the *Substance* undivided, and yet the *Subsistence* distinguished; so that *the Father is not the Son*, but Begets him; *The Son is not the Father*, but Begotten of him; *The Holy Ghost is neither the Father nor the Son*, but proceedeth from both, (The Spirit *that proceeds from the Father, whom I will send*, saith Christ) yet *these three are God*, and yet *God is but One*, for these *three are One*, without *Division, Composition, or Confusion*. And O how *High*, and *Holy*, & *Reverend* ought the *Thought* to be that receives this *Mystery*? And therefore to help his weak Thoughts in this, The Believer perhaps fixeth his Thought on the *Sun* in the Firmament, where he finds *light*, *heat*, and *motion*, yet but *One Sun*; or to come nearer both to the Thing and Himself, He thinks perhaps of the *Soul* in his Body, where he finds an *Understanding*, *Will*, *and Memory*, yet but *One Soul*. But alas, thinks he, these are short shadows, and dark resemblances of so great and high a Mystery, for that *light* is not the *Sun*, though it be *Sun-light*, &c. and that Understanding is not the *Soul*, but the *Souls understanding* power or faculty; But Jesus Christ is the LORD, and the *holy Spirit* is GOD, and yet *to us there is but One God*, and *One Lord*. But this He thinks, That *All that is* IN *God* (Eternally, Imminently, Unchangeably) *must needs be God*, As verily He thinks that GOD IS. And that *God the Father* hath a perfect KNOWLEDGE of *himself* in *himself*, This also He cannot but Think; and that this *Knowledge*,

High thoughts.

Sun and Soul of man short shadows of this Mystery.

1 Cor. 8.6. All in God, GOD.

God knows Himself.

Wisdom. Prov. 8. 22, 23, 25. John 1. 1. Word Ver. 30. Image of God. Hebr. 1. 3. Loves Himself. Fathers love to the Son declared by the Holy Ghost. Verse 16.

ledge, WISDOM, or WORD is God, because it is IN *the Father*, who is God; And further, that He cannot but LOVE *himself*, whom He thus *Knows*, and *seeth* in that *express Image* of Himself, begotten in Himself; and this *Image* or *begotten* WORD being *in God*, and therefore *being God*, cannot *love God* again; And this Infinite, Mutable liking, Loving and good will *Proceeding from Both*, and being in *Both*, cannot but be, what Both are, (*viz.*) GOD. Thus We see, when there was a visible manifestation of the Divine complacency (with *a loud voice from Heaven, saying. This is my beloved Son in whom I am well pleased.*) *The Word* being now *made Flesh*, It was made by the *Descending of the Holy Ghost, like a Dove*, from the Father, and *resting on the Son*. But Alas, after all, thinks He of Himself, *who is he that hideth Counsel without knowledge? Therefore have I thought that I understood not, things too wonderful for me, which I knew not.* God hath indeed told me that THESE THREE *are* ONE, And if I cannot tell *how to think it*, yet *I will think it*; For seeing Scripture teacheth me to Think *that he is able to* DO *exceeding abundantly above all that I can think*, well may I Think that He IS above All that I can Think; And therefore though it be *above my thought*, 'tis the fitter (seeing He saith it) to be *thought of him* that is so much *above me*. These *three* thus gloriously, but mysteriously, coequally, coessentially, and coeternally *One*, must be thought also to be *One* in *Working* as well as *Being*, and yet each one to have his own peculiar work. Thus *Gods* supplying by *Jesus Christ*, is called the *supply of the Spirit*.

Mystery exceeding thought. Yet is to be thought, for God is able to do above thought. Eph. 3. 26. Therefore is above thought. Trinity one in working, yet each his peculiar work. John 5. 17, 19, 20, 21. Phil. 1. 19. compared with 4. 19. God onely properly Eternal. Psal. 106. 48.

Sect. XXI.

THis God We must think an ETERNAL *Being*, and nothing *properly Eternal* but God; Created Spirits, Angels, and Souls of men (and the bodies of these raised *Spiritual bodies* at the last day) being Onely *Everlasting*; But *from Everlasting to Ever-*

Everlasting thou art God; Art not thou from Everlasting, O Lord my God? And as if God were making answer to this Question, saith He, *Hearken O Jacob, and Israel my Called, I am he, I am the First, I also am the Last, I am the First, I am the Last, and besides Me there is no God,* (and after saith he,) *Is there any? I know not any.* There is no Eternal, no First and Last but God onely; And therefore Our *First Thoughts* and Our *Last Thoughts*, yea and all our Thoughts should be *of him*, and *for him*. Thoughts should be Lasting where the Theme is Everlasting. But O burning shame, that We should *forget him dayes without number, who hath neither Beginning of Dayes, nor end of Life*, but is Eternal.

Psalm 90.2. Hab.1.12. Isaiah 48.12. Chap.44.6. Verse 8. Jerem.2.31. Hebr.7.3.

Sect. XXII.

THoughts also must be holy and Reverend of the Infinite *Immensity*, as well as Eternity of this one true God, His OMNIPRESENCE *filling all things*. *Hell* with his glorious Justice and Severity, *Heaven* with the glory of his Grace, *Earth* with his Goodness, Patience, and Providence; *If I ascend up into heaven thou art there, If I make my Bed in hell behold thou art there; If I dwell in the utmost parts of the Sea, even there shall thy hand lead me. Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him?* saith the Lord, *do I not fill heaven and earth? saith the Lord.* And 'tis repeated so, that *the Lord saith this*, because vain men do *so little think of this*. Thus doth he fill all things, but is *contained of none; But will in very deed dwell with men on earth? behold heaven and the heaven of heavens cannot contain thee.* Alas! How, should it? Can a Man be contained in his own span? *My right hand hath spanned the heavens*, saith God. Alas, how little can Our very hearts hold, or Our *Thoughts* contain, of this Great God! now the less we can *comprehend*, the more and the greater should our *Admiring Thoughts* be.

Gods Immensity omnipresence filling all things. Psalm 33.5. Psal. 139. 8, 9. Jer. 23.23, 24. Contained of none. 2 Chron.6.18. Isaiah 48.13.

Sect.

God All-wise omniscient.

Knows Us. 1 John 3.20.

Our frame. Psal. 103.14. Psal. 139.16.

Our Sins. Job 13.27. Chap. 14.16, 17.

Our sorrows. Psal. 56.8.

Jer. 31. 18.

Psal. 32. 7.

Our need. Matth. 6.8. Job 23.10. 2 Pet. 2.9.

All Man. 1 Cor. 3.20. Isaiah 2. 22.

1 Cor. 3.19.

Knows how to bring good out of sin.

Sect. XXIII.

HE is also to be Holily and Reverently remembred in the Immensity of his Wisdome and OMNISCIENCE as well Omni-presence, That He is All Wise, as well as *Onely-wise*, that knows us better then we know our own Hearts, who is *greater then our hearts, and* KNOWS *all things*. He knows *wherein we are made, his eyes did see our Substance being yet imperfect*, He *books our members*; He knows wherein we have sinned, *he looks narrowly to all our paths, and sets a print upon the heels* (or as the Hebrew, *upon the Roots*) *of our feet*; And as he books our Members, so he bags our Sins; *Thou numbrest my steps, dost thou not watch over my sin? my transgression is sealed up in a bag, and thou sowest up mine Iniquity*. But then he knows our Sorrows too as well as our Sins, *thou tellest my wanderings, put thou my tears into thy Bottle*. Thou seest how I have Sinned, observe how I mourn; and indeed he doth so: *I have heard* Ephraim *bemoaning himself*. I saw him sinning, and I hear him groaning. He that hath a Book for our Members, a Bag for our Sins, hath a *Bottle* also for *our tears*. He knows our Soul in Sin, and he hath (saith *David*) known *my Soul in adversity*; So that he *knows also whereof we have need. Our heavenly Father* doth so, even *before we ask*, as he knows our sins before we confess. He *knows the way that we take*, and he knows what way to take with us, He *knows how to deliver, if we be Righteous, And how to reserve the wicked to the day of Judgment to be punished*. He *knows the Thoughts of the wise*, the way that they take (yea though they *dig deep to hide their Counsel from the Lord*,) and knows too how to take them in that way that they take, so that *the Wisdom of the World is foolishnesse with God, as it is written, he taketh the wise in their own craftiness*, Be they Men, or Devils. We must think him a God *so holy*, as that he would never suffer Sin in the World, and *so Pitiful* and *Gracious*, that

that he would never suffer sorrows and sufferings on his Saints, but that he is a God so WISE that he knows how to bring Glory to himself, and good to his Chosen, out of All, to *break Leviathans heads*, and to make it *Food* for his People; As the *Apothecary* would never suffer so many *Poysons* in his shop, but that he knows one way or other how to make them to conduce to the *honour of his Art*, And *good of his Patient*: for *known unto God are all his works from the beginning of the World*: *And his wayes are higher then our wayes*; because his *Thoughts are also higher then our Thoughts, as the heavens are high above the earth*: *So that there is no searching out of his understanding*. And therefore think, *If any man want wisdom*, he is to *ask it of God*; Would I know my Sins, *Lord make me to know my Transgression and my Sin*! Would I know the *measure of my dayes, how frail I am*, *Lord make me to know my end, so teach me to number my dayes, as that I may apply my heart unto wisdom*: would I know thy *Path of Life*, Lord *shew it me*: *In thy light I shall see light*: *O send out therefore, thy light and thy truth; let them lead me, and bring me to thy holy hill*, O thou Father of lights, *in whom there is no darkness at all*.

Sufferings. Psal. 74. 14. Acts 15. 18. Isaiah 55. 9. Chap. 40. 28. James 1. 5. Job. 13. 3. Psalm 39. 4. Psalm 90. 12. Psalm 16. 11. Psalm 43. 3. James 1. 5.

Seeing therefore that we are to light our Fire at this SUN, this *Parent of Lights*, who affords us the *Burning Glass* of his Word for our help herein, We are to think thus, surely, of his *Wisdom*, if we will think of it rightly, That as we are to be thankful for the *Means*, so contented with the *Measures* of KNOWING that he prescribes and allows, inasmuch as they are such as are *able to make us* WISE *to Salvation*; for he hath expressly cautioned us μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν. *Ne quis sapiat supra quam oportet*, &c. (for so Beza, vulg. &c. *not to be wise above what we ought, but to be wise unto sobriety*.

1 John 2. 5. All wisdom to be sought of God, but only in means and measure prescribed. 2 Tim. 3. 15. Rom. 12. 3.

I know indeed that there is in corrupted man a *Natural desire* to KNOW, but it is to study the Rom. 1. 25.

Creature

S. B

Creature more then the Creator, who is blessed for ever; to pursue the Science of other things, whilest the EXCELLENCY *of the knowledge of Christ* Jesus *our Lord*, is neglected, All which Natural Knowledge should designedly be made subservient to such a Spiritual end as the holy Psalmist pursues in his ASTRONOMICAL Observations, *When I consider* (saith he) THY *heavens, the work of thy Fingers, the Moon and Stars which thou hast ordained, What is Man that thou art mindful of him?* &c. But when *Solomon* himself who knew more, in Naturals, then any *meer Man*, since *Adam*, casts up the total sum, he tells you, that what he did arrive at by all this knowledge, was to know this, that the *increase* thereof is the *increase of sorrow*, and most notorious it is that ever since, who so comes neareſt to him in that point of *knowledge*, doth so likewise in that part of *experience*. Alas how long have some of us been learning, how ignorant we are? And how great is his Wisdom, that hath lock'd up from us, in the *intricate labyrinths of vexatious uncertainty*, the knowledge of that which he finds so apt to *draw us from him*, who make so little right use of so much that is clearly revealed, being sufficient in its kind to *draw us to him*? We know where it is said, that *secret things belong to God, but things that are revealed belong to us, and to our Children*; that *it is not for* US to KNOW *the times and seasons that the Father hath put into his own power; But grow in Grace, and in the knowledge of our Lord and Saviour Jesus Christ, for this is life Eternal*, &c.

Phil. 3. 8.

Psal. 8. 3, 4.

1 Kings 4. 29. Eccles. 2. 12.

Chap. 1. 18.

Troublesomeness and uncertainty of natural lawful knowledge.

But besides a natural and *lawful* (if duely moderated and ordered) Desire of *natural knowledge*, there is a desire of knowing such things, and by such means, as we are to think sinful and *Satanical*, being no way approved in the *Word* or the *Wisdom* of God; such is theirs, who *seek unto them that have familiar Spirits, and unto Wizards that peep, and that mutter* (as 'tis expressed by the Prophet *Isaiah*) or that *use divination, that consult with* Teraphim, *that look*

Deut. 29. 29.

Acts 1. 7. 2 Pet. 2. 18.

John 17. 3.

Sinfulness of affecting to know by familiar Spirits. Wizards.

Isaiah 8. 19.

Ezek. 21. 21.

look into the liver, (that is, the intrails of Birds or Beasts, &c. as *Ezekiel* speaks) to direct actions, or foretel future events thereby. So also we find a severe and black brand fastened by the Scripture upon ASTROLOGERS, *Star-gazers*, and *Monethly Prognosticators*, and such as are drawn by them from their sole Dependencies upon God; for admit we forbear to say that *here is Science falsly so called*, as the Apostle speaks, whose Principles and Conclusions are certainly uncertain, and delusory (for the Conjunctions and Aspects of the STARS being the same when divers Children are conceived or born in the same Place and instant of Time, (as in some great and Populous Cities,) how come they to divers and contrary *Fortunes*, (to use their own phrase) some to live longer, others under the same Stars to die sooner, some to live and die in Wealth, Honour, and Prosperity; Others born in the same article of time, and under as *auspitious* and *benigne* a *Planet*, to a life of Misery, and a death of Shame; or to add, that *undeniable experience* frequently confutes the most positive *Predictions* from the most acurately *erected Schemes*, and of the most confident Practitioners and *Masters* in these curious Arts; Admit, I say, that some gratification might indeed be expected to the curiosity and pride of *Knowing* more then others, or then otherwise we could possibly arrive unto, say the *Tree were to be desired to make one* WISE, yet methinks the *Burnt Children* of *EVE*, should *Dread that Fire* that God will certainly make even of a *Tree of* KNOWLEDGE if a *Forbidden Tree*; and certainly were the BOOK of GOD admitted in its power into the hearts and minds of Men, it would bring such BOOKS OF CURIOUS ARTS, as the prevailing Gospel sometimes did, to be *burned in the Fire*, instead of the *Authors*, and such as trust to them who are (except they repent) doom'd to the *same Condemnation* by the same Book of God, for of *Astrologers*, *Star-gazers*, and monethly *Prognosticators*,

Judicial Astrology. Isaiah 47.13.

1 Tim.6.20.

Its uncertainty.

Pernitiousness. Curiosity of forbidden knowledge. Our first Ruine. Gen.3.6.

Verse 17.

Acts 19. 19.

Isaiah 47.13, 14.

ters, saith God by the Prophet, BEHOLD, *they shall be as Stubble, the Fire shall burn them*, &c. read also Deut. 8. to 16.

Sect. XXIV.

Omnipotent. Job 42.2.

TO have High, Holy, and Reverend Thoughts of Gods OMNIPOTENCE as well as *Omnipresence*, and *Omniscience*, He *fills* all things, and *knows* all things, and saith *Job*, *I know, O Lord, that thou canst do every thing, and that no thought can be with-holden from thee*; or (as it is read in the Margin) *no thought of thine can be hindred*; *mine* cannot be *hid*, *thine* cannot be *hindred*. *Seeing now*, saith God, *that I, even I am he*, and *there is no God with me*: *I kill, and I make alive*; *I wound, and I heal*: Deut. 32. 39. *neither is there any that can deliver out of mine hand*, (and thinks the Believing Soul further, *neither is there any that can hinder thy hand from delivering.*) Isaiah 43. 10, 11, 13. *Ye are my Witnesses, I even I am the Lord, and besides me there is no Saviour, Yea before the day was, I am he, and there is none that can deliver out of my hand*: *I will work, and who shall let it?* He, and He only *hath power after the body is killed, to cast the Body and Soul into hell, therefore we should fear him*; Num. 14. 17. He also, *He* onely *speaks in Righteousness, mighty to save, and therefore we should trust in him.* Sin would hinder, the great guilt of Sin, but saith Faith, *let the power of my Lord be great in pardoning sin*; Sin would hinder; the Dominion and prevailing power of sin; and O thinks the Soul, 'tis impossible I should ever be rid of such strong Lusts, that my proud heart should be made humble, my froward heart be made patient and meek, my filthy heart made clean, my worldly heart made heavenly; but thinks Faith, Mat. 12. 26. *what things are impossible with Men, are possible with* Rom. 6. 14. *God*, who hath said that *Sin shall not have Dominion over us*, Micah. 7. 19. and that *He subdueth our Sins under us*, Jer. 32. 17. who *hath great power, and a stretched out Arm, and there* Amos 5. 12. *is nothing too hard for him*, no not an hard heart. In

one

one word, it thinks Sin *Mighty*; but God *Almighty*; Genes. 17. 1.
Satan a *Principality* and a *Power*, but the *God of Peace able to bruise Satan under the weak feet of the Saints*, and *to do it shortly*; Antichrist Rampant, *The Woman upon the scarlet Beast Triumphant*, especially when *All the World is wondering after the Beast*, yea the Saints wondring, though with abhorrency; and yet even then He thinks that *in one hour he shall utterly fall*, and be destroyed Everlastingly, because *strong is the Lord God that judgeth her*. *He hath chosen the weak things of the World to confound the Mighty*, *He calleth the things that are not, as though they were*; can make a *Worm to thresh the Mountains*, *is able of stones to raise up Children to Abraham*, to make *dry bones live*, *dead witnesses revive*: yea for this cause usually suffers a *sentence of Death*, and so will *he recover and make alive*: for as *the foolishness of God is wiser than men*, *so the weakness of God stronger than Men*; He can do what he will do, and by what means he will do, He *can send a noise* and *trouble*, and a *word and heal*; *Stars in their courses to fight against* Sisera, and the *dust of the Earth* to *Plague* Pharaoh; The *Hornet* to *chase* the *Amorite*, and *Raven to feed the Prophet*; can *dry up the Sea*, and *make a path for his people*, and *strike the Rock into a River*, and make it both *flow* for them, and *follow* after them; He can *reprove a Prophets madness by an Asses mouth*; and by the *foolishness of Preaching* convert a Sinner, and *save* a Soul; He can *silence* the *Oracles*, by the *crying of an Hebrew Child* in a Manger; and *out of the mouthes of Babes and Sucklings ordain strength to still the Enemy and Avenger*; *out of weakness he makes strong*, *yea to them that have no might he renews strength*; He makes the little *one like* David, *and* David *as the Angel of the Lord*.

Then *lift up thine eyes on high*, O my Soul, *and behold who hath created all these*, *that bringeth out their host by number*, *He calleth them all by their names*, *by the greatness of his might*, *for that he is strong in power not one faileth*. Speak thou also, O my Soul, *of the glory of his*

Ephes. 6. 12.
Rom. 16. 20.
Revel. 13. 3.
And 17. 6.
Revel. 18. 8.
1 Cor. 1. 26.
Isaiah 41. 14.
Mat. 17. 39.
Ezek. 37. 3.
Revel. 11. 11.
1 Cor. 2. 9.
Isaiah 28. 16.
1 Cor. 1. 25.
2 King 19. 7.
Psal. 107. 20.
Josh. 24. 12.
1 Kin. 17. 4. 6.
1 Cor. 10. 13.
2 Pet. 2. 16.
1 Cor. 1. 21.
Ceſſant Oracula Delphica.
Psalm 8. 2.
Heb. 11. 34.
Isaiah 40. 29.
Isaiah 40. 26.
Psalm 147. 4. 5.
12.

Psalm 29.1. *his Kingdom, and talk thou of his Power, to make the Sons of Men to know his mighty Acts, and the glorious Majesty of his Kingdom.* And *Give unto the Lord ye mighty, give unto the Lord Glory and strength, Be wise by the Worms* that told him to his face, that he was but their *Brother*, and should instantly *die like Men*, whom the *shout of the people* cryed up for a God; and learn (O thou Man of Sin) *who opposest and exaltest thy self above all that is called God, or that is worshiped, so that thou sittest in the Temple of God, shewing thy self that thou art God*, Even learn in him that was once in the Chair, that there needs but Gods *hissing for a fly* to stop thy *mouth of Blasphemies. Behold he takes away, who can hinder him? who will say unto him what dost thou? He is wise in heart, and mighty in strength; And if God will not withdraw his anger, the proud helpers do stoop under him.* But alas, *Who can utter the mighty acts of the Lord? who can shew forth all his praise?* Indeed *Great is the Lord, and greatly to be feared, but his greatness is unsearchable.* Go on, O my Soul, to *admire* what thou canst not *utter*; and *think* this at least of what God is able to do, *that he is able to do above what thou canst think.*

Acts 12.23.

2 Thes. 2. 3,4.

Isaiah 7. 18.

Job 9. 4.

Verse 12.13.

Psal. 106.2.

Psal. 145.3.

Ephes. 3.2.

Sect. XXV.

God Invisible.

TO think also, but to think holily, and with awful Impressions upon our Hearts, of this INVISIBLE Lord God, *dwelling in light which no man can approach unto, whom no man hath seen, nor can see*; of whom they saw *no similitude in* Horeb; Therefore saith God, *take good heed to your selves, least ye corrupt your selves,* and *make you a graven Image, or the similitude of any figure*, &c. for the *Lord thy God is a consuming Fire*, even a *jealous God*. So that the making of any *shape of God*, though men may pretend they do it to *advance God in their thoughts*, or to help them in their thoughts of God, whether it be by *Hand* or Heart, *Work* or Thought, IMAGE or IMAGINATION, doth

1 Tim. 6.16.

No Image to be made of God.

Deut. 1.12,15. and 24.24.

Images no help to godly thoughts.

doth nothing conduce to the making man *Zealous*, but God *jealous*; nor to the ſtirring of the Fire of mans *affection to his Maker*, but of *Gods Indignation againſt his Creature*: whom whilſt *vain man* preſumes to meaſure by his *vain mind*, He denies him to be God, for he is not God except he be *greater then our hearts*. And thus the old Romans *changing the glory of the incorruptible God into an Image* are charged not to *like* to *retain God in their Knowledge*; A Text of Scripture that cuts off every *Dagon by the very ſtumps*; for whilſt this is pretended as the great uſe of *Images*, *Pictures*, *Shapes* and *Figures*, to help the ignorant, to keep God in their minds, to be *Lay-mens Books*, to help Devotion, to heighten *Holy Thoughts*, The Text ſaith expreſly, that as theſe come in, God goes out; *becauſe when they knew God, they glorified him not as God, but became vain in their* IMAGINATIONS, *their fooliſh heart was darkened*, and that in this particular, *profeſſing themſelves to be wiſe, they became fools*: ſo the Idolatrous Iſraelites, *make us Gods that may go before us, Theſe be thy Gods, O Iſrael; Say they to the Golden Calf, and* Aaron *built an Altar before it, and made Proclamation, and ſaid to morrow is a Feaſt to* Jehovah. (A Ghoſtly device to keep God in peoples minds,) thoſe very Images that they made to be HELPS in Worſhip, (for we ſee there was an Eye through the Image to *Jehovah*) *exclude* God out of their *knowledge*, and *Conclude* them to be ſuch *as liked not to retain God* in It: And ſeeing this comes in as a Charge upon *Pagan Rome*, when they wanted the diſcoveries of this inviſible God, and glorious Chriſt, which they after received by this great Apoſtles Miniſtery, and other bleſſed helps; for even before this, ſaith God, you had better Books, then Pictures or Images, to have read me by, for *the inviſible things of God from the Creation of the World are clearly ſeen, being underſtood by the things that are made, even his Eternal Power and Godhead, ſo that they are without excuſe*: I ſay, *After that Faith is come*, (which is *the Evidence*

Rom. 1. 23. Baniſh Gods knowledge. Verſe 21. Verſe 22. Exo. 32. 1, 4, 5. Jehovah looked at through the Idol. Pagan Rome excluded from the knowledge of God by Images. Verſe 20.

Heb. 11. 1. Verse 27. 2 Cor. 4. 4. Rome Papall censured. 1 Tim. 4. 2.

of things not seen (that Spiritual Eye that *sees him that is invisible*) for *Rome* called *Christian*, having received the *Light of the glorious Gospel of Christ, who is* THE IMAGE *of God*, to return to dumb Pictures, Images, *Doctrines of Damons*, &c. may give us occasion sadly to think and say, *How is the faithful City become an harlot! come out of her ye People, that ye be not partakers of her Sins, and that ye receive not of her Plagues*; for saith the Holy Ghost, *Confounded be all they that serve graven Images.*

Isaiah 1. 21. Rev. 18. 24. Psalm 57. 7.

True Pictures of God, what Living Pictures.

But may a man Think, if I love my *Friend*, I love his *Picture*, yea & love to have his Picture: And shall I love the *Father*, the *Son*, and the *Holy Ghost*, and may I not have and love *their Pictures*? Yea, God forbid else; But then canst thou Think, if thou *Think Rightly*, Rationally, and Scripturally, that the *Living God* will have any other but *living Pictures*? Grace in the heart is a *true* not a *lying*, because not a dead, but a *living Picture* of the Living and true God, *which after God is created in Righteousness and true Holiness*, have that and keep it: Jesus Christ himself is an expres or a *lively* (because he is a *living*) *Image* of the Father, have him, and hold him, and much good may it do your very Heart with him: The *Saints*, the *Excellent Ones in the Earth*, these also are Gods own Pictures, They *bear the Image of the heavenly*; love them, and like them, and admire God in them (for of these it may be said, *God is in you of a truth*,) make much of them, and learn as much as you can by them, for these are good Books indeed, as well as Living Pictures, being but transcripts of Gods Book, *Living Epistles*, as well as living Pictures, *known and read of all men.* But alas, These true Pictures of the living and true God are as much befriended by the curious Pictures, that blind Devotion and Superstition have drawn for God in all Ages, as mans *Native Fire* is by the *Feaver*, or the *Natural heat* of the Stomach by the *præternatural.*

Grace.

Christ. Heb. 1. 3.

Saints. Psalm 16. 3. 1 Cor. 15. 44, 50. 1 Cor. 14. 25.

2 Cor. 3. 2.

But

But may not Pictures be made of the Trinity, *The Father*, *The Holy Ghost*, and of *Christ*, especially (seeing he took Flesh, and was seen in humane shape) for ORNAMENT, *and help in the History*, and such like ends, though not for Worship? What saith the Doctrine of the CHURCH of *ENGLAND*?

Whether Images of God may be made for History or Ornament. Bp. Taylors Dissuasive from Popery.

Chap. 1. Sect. 8. 9. See page 58. The Historical use of Images, did quickly pass into Superstition.

'*They be convict of foolishness and wickedness in making Images of God or the Trinity*; *yea and once to desire an Image of God cometh of* Infidelity, *thinking* 'not God to be present, *except they might see some sign or* 'Image of him, *as appeareth by the Hebrews in the Wilderness, willing* Aaron *to make them gods whom they* 'might see go before them, &c.

Homily against the peril of Idolatry, 3d. part, pag. 41. Edict. Lond. 1640. Condemns all Pictures of God, Trinity, &c.

Thus it goes on,

'*Where they object, that seeing in* Esaias *and* Daniel 'be certain descriptions of God, as sitting on an High 'seat, &c. *Why may not a Painter likewise*, &c. *seeing* 'that Scripture, or writing, and Picture differ but a little? 'First, It is to be answered, that things forbidden of Gods 'word, as Painting of Images of God, and things permitted of God, as such descriptions used of the Prophets, be 'not all one; neither ought, nor can, mans reason (Although it shew never so goodly) prevail any thing against 'Gods express Word and Statute-Law. Furthermore 'the Scripture, although it have certain descriptions of 'God, yet if thou read on forth, it expoundeth it self, declaring that God is a Spirit, Infinite, who replenisheth 'Heaven and Earth, which the Picture doth not, nor expoundeth it self, but rather, when it hath set forth God 'in a bodily similitude, leaveth a man there, and will easily bring a man into the Heresie of the Anthropomorphites, thinking God to have hands and feet, and to sit 'as a man doth, which they that do (*saith S.* Augustine 'in his Book de fide & Symbolo, cap. 7.) *fall into that*

Refutes the great argument of descriptions in the Old Testament.

Danger the bringing in the Heresie of the Anthropomorphites.

Sactilegious wickedness.

'Sacrilege, which the Apostle testeth in those who have 'changed the glory of the incorruptible God, into the simi-'litude of a corruptible Man. For it is wickedness for a 'Christian to erect such a one in his heart by believing it. 'But to this they reply, that this reason notwithstanding, 'Images of Christ may be made, for that he took upon him 'Flesh and became man, &c. The answer is easie. For in 'Gods Word, and Religion; 'tis not onely required whe-'ther a thing may be done or no, but whether it be lawful 'and agreeable to Gods word to be done, &c. and yet it 'appears no Image of Christ can be made, but a lying 'Image (as the Scripture peculiarly calls Images lies) for 'Christ is God and Man, seeing therefore for the Godhead, 'which is the most excellent, no Image can be made, It 'is falsly called the Image of Christ; wherefore Images of 'Christ be not onely defects, but also lies, &c. wherefore 'as soon as an Image of Christ is made, by and by is a lie 'made of him, &c. and now if it should be admitted and 'granted that an Image of Christ could truely be made, yet 'it is unlawful that it should be made.

Argument from Christ taking flesh refuted. Hom. against peril of Idolatry 3. part. Images of Christ, lying Images.

Unlawful.

unavoidable danger of Idolatry, pag. 43. Creek the Soul. Page 44.

And so it proceeds to urge the *unavoidable danger of Idolatry*, and the *Judgment of Irenæus, Epiphanius, Lactantius, Augustine*, affirming that they *make the Soul more crooked, rather then teach it*, And therefore it adds, that *as it is written*, Sap. 14. *that Images were not from the beginning, neither shall they continue to the end: so were they not in the beginning of the Primitive Church, God grant* (saith the Homilie) *they may in the end be destroyed.* And further, that, *Truth it is, that Jews and Turks, who abhor Images and Idols, as direfully forbidden by Gods word, will never come to the truth of our Religion, whilst the stumbling blocks of Images remain amongst us and lie in their way*: Thus the Homilie. So then as Pictures in windows *do darken* the light with a *fine sheer*, so such representations of *Divine things* in the wisdom of *humane Imagination* doth *hinder*, Instead of helping, our *sight* of God and Christ; who in this (as in other respects) is called *the* Sun *of Righteousness*, because as that glorious luminary is only to

Page 45. Hinder conversion of Jews and Turks.

Mal. 4. 2.

be

be seen in its own light, so will God and Christ manifest themselves onely in that way of discovery, which themselves have sanctified through the Holy Ghost. So that while *the World by wisdom knows not God, In Gods own light the Saints of God do see light.* And O that God would help the blinded world to see the difference between *fancy* and *faith*, the Ones being *affected* in a carnal manner, and by carnal means, and the others being *acted* upon that which is only *spiritually discerned*, by spiritual means, and in a spiritual manner: So that whilst one man being gross in his *Imagination*, and made the more so by his *Images*, embraceth a *Crucifix* for a Christ, a piece of Wood, Stone, Metal, or painted Cloth, and printed Paper for God, like him in the Fable, *embracing the Cloud for the Goddess*; Another being *pure in heart* is *blessed* with a true *sight of God*, so far as Faith can reach, and the present state beat: for *no Man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him*; and this of him, that not the carnal mind, or by carnal means, not the gross hearted, but the *pure hearted*, the sublimated soul, the spiritualized mind, such and such onely have the blessed sight of God here and hereafter. Therefore let us not think of bringing *God down to us*, shaping his invisible and incomprehensible Excellencies by our foolish phantasies and vain thoughts, but rather by Faith let us say with *David, unto thee, O Lord, do I lift up my Soul.*

God and Christ only to be seen in their own light.
1 Cor. 2. 11.
Chap. 1. 21.
Psalm 36. 9.
Difference between Faith and Fancy.
1 Cor. 2. 14.
Math. 5. 3.
John 1. 18.
1 Cor. 2. 18.
Psalm 25. 6.

Sect. XXVI.

TO think also, but with all awfulness, of the Lord our God as *God of Gods, and Lord of Lords, a great God, a Mighty and terrible, which regardeth not persons, nor taketh Rewards, for even our God is a consuming Fire, whose Name is* DREADFUL *among the very Heathen; who maketh even the ends, or uttermost parts of the Earth afraid at his Tokens; who is terrible to the*

God terrible.
Deut. 10. 17.
Heb. 12. 29.
Mal. 1. 14.
Psalm 65. 8.

Kings thereof; who putteth no truſt in his Servants, and his Angels he chargeth with folly; who putteth no truſt in his Saints, yea the Heavens are not clean in his ſight, Before whom the holy Seraphims do *cover both their feet and their faces*, (as coverings of old were uſed in token of Reverence and Subjection.) They cover their feet, in *token* perhaps of their utter *unworthineſs* to be *looke upon* by him, to whom it is a kind of *humbling to behold even the things that are in Heaven*; and their faces as *unable to look upon him*: as the *Stars* in a morning do carry their Lights, as it were in *dark Lanthornes*, upon the *Suns* appearing, So alſo do theſe *Morning Stars* (as Scripture ſtiles them) though of excellent glory themſelves, and ſuch as is terrifying to the Children of Men, to the *beſt*, as to *Zechariah*, to the *worſt* and moſt obdurate, as the *Keepers of the Watch upon the Sepulchre*, who *for fear of one* Angel *did ſhake and became as dead men*; And now no wonder, for *he maketh his Angels Spirits, and his Miniſters a flaming Fire*. So that *one of them* is able to turn 185000 armed Men to *aſhes* in a night. And yet as the very beams of the far diſtant Sun in the Firmament do baffle, as it were, and non-plus the Fire that flames on your hearths, (which, Oh *how frightful* is it to you, when it ſteals but a little out of its place, and begins to reach the bones of your buildings, and ride triumphantly on the tops of your houſes?) ſo, and infinitely more then ſo, doth the *Dreadful Majeſty of* God *apale* the Excellency of all *Angelical glory*. And if the *Heavens* (that were never ſtained) thinks the ſerious Soul, *be not clean in his ſight*, but the *pillars thereof tremble, and are aſtoniſhed at his reproof*; If the Angels that *never ſinned* are ſo afraid, How terrible is his preſence to that wicked one that is ſuch a terrour to poor miſerable mankind that ſome Nations worſhip Him (as 'tis ſaid of the *Indians*) *that he may do them no harm*, whoſe very *Apparition* (though in a *viſible ſhape*) is ſo confounding to poor Man, that he becomes like Saul *before the*

Pſal. 76. 12.
Job 4. 18.
Job 15. 15.
Iſaiah 6. 2.

Gen. 24. 65.

Pſalm 113. 6.

Angels ſtand in aw of God.
Job 38 7.

Though terrible to men.

Luke 1. 11, 12.
Mat. 28. 3, 4.
Heb. 1. 7.
Iſaiah 37. 36.

Job 15. 15.
Chap. 26. 11.

Devils afraid of God.

the Witch of Endor, or like *Eliphaz*, when *fear and trembling came upon him, which made all his bones to shake, a Spirit passed before his face, and the hair of his flesh stood up.* It is not needful to present purpose to determine what sorts of Spirits those were. This is certain, that *who shall not fear thee, O Lord?* is an Ode, as Scripture calls it; and as true, that as Saints and Angels do fear before him, so the *Devils also believe and tremble.* And therefore when the Soul thinks O I dare not pray, for the Devil tells me, *that if I go alone, or retire my self to pray, he will appear to me, and affright me*; It thinks again, O I dare less *restrain Prayer from the Almighty*, for then his *Terribleness will make me affraid*: And if *his slave* be so terrible, how dreadful is *he* that hath him in his chain? who can restrain him *if I go*, and *will* sooner or later *let him loose upon me for not going. Destruction from God was a terrour unto me* (saith Holy *Job*) *and by reason of his Highness, I could not endure; Therefore I am troubled at his presence, when I consider, I am affraid of him, for God maketh my heart soft, and the Almighty troubleth me*; When I CONSIDER, &c. Oh what high and awful Thoughts had this Holy Person of God! And indeed *who would not fear thee, O thou King of Nations? For to thee doth it appertain*: as the Prophet speaks. Wouldest thou then be made soft, O mine heart, as *Job*'s was under the awful impressions of the most High? Wouldest thou *serve the Lord with fear*, and converse before him with trembling? Go but to his Water-works, or Fire-works, for many hard things are made soft by *Fire* and *Water*; And think of them a little seriously. ASK of them of Old times, when the *Fountains of the great Deep were broken up*, and the *Floud Gates of Heaven opened* in the same day, and let them tell thee if God be not terrible. Or if that be too far off, *let them that go down into the Seas in Ships, that do business in the great Waters*, declare unto thee, when he *commandeth, and raiseth the stormy wind, which lifteth up*

1 Sam. 28.20
Job 4.14, 15.
Rev. 15.3, 5.
ὠδὴν Μωσέως
Κὰ ἀρνίς.
James 1.19.
Job 15. 4.
Job 33. 7.
God terrible to his Saints.
Job 31. 23.
Cap. 23.15, 16.
Jerem. 10, 7.
Psalm 2.11.
God terrible in his Water-works.
Gen. 7. 1.
Psal. 107.23, 25, 26.

the waves thereof, they mount up to the Heaven, they go down again to the depths, their Soul is melted because of trouble, they reel to and fro and stagger like a drunken man, and are at their wits ends. Or let *Sodom* say if God be not terrible, and that *Pillar of Salt* that was set like an *Hand* in the Margin of that *Dreadful Text*. Ask also of the *trembling* Israelites, *who saw the Mountain that burned with Fire*; and so *terrible was the sight, that* Moses *said, I exceedingly fear and quake*. Strow thy self on the top of *flaming* Ætna, or lay thy hand upon the hole of *raging Vesuvius*: Bath thy self in the *melted Minerals* that flow in the bowels of the *cold Earth*; Cool thy skin with *Cantharides*, or with the *cold leaves* of that Plant in which one may feel so much of him that calls himself a *Consuming Fire*, that a *touch* thereof doth *blister* the skin, and *burn* the flesh: Harden also the *Eye-sight* against the *lightening*, and strengthen thine ears against *the voice of Gods Thunder*. Ask the *Heathen*, why he ran under his Bed, and that his *Imperial Crown* was not thought by him a sufficient security to his *Head*. Ask Lebanon *what it ails to skip like a Calf*, and *Syrion like a young Vnicorn*? *The Wilderness of* Kadesh *why it shakes*, and *the Hinds why they cast their Calves before their time*? or why men more wild then the Wilderness, and Bruitish then the Beasts, do tremble *when the God of glory Thundreth*; especially when he makes his *Fire-works* and *Water-works* meet in One, when the *Lord is upon many waters*, that is, *the Ocean*, And there the *voice of the Lord divideth the flames of Fire*, that is, the *Lightenings*; which Seafaring men find to be most terrible in *Nocturnal Tempests*. Nay ask Men why they tremble without Thunderings, at the *still voice* of a poor despised Man? Nay a *Felix*, on the Bench, before a *Prisoner at the Bar*? Nay a Bold *Belshazzar* without any noise or whisper to affright him *in the midst of Merriment*, and Godless security, and that upon the first appearing (not of an Hand with a sword in it) but the *Fingers of a Mans Hand silently*

Verse 27. Fire-works. Gen. 19. 24, 26.

Deut. 10. 16, 18. Heb. 12. 21.

Thunder. Psalm 29. 3.

Verse 6, 8, 9.

Psal. 29. 3, 7.

Lightenings.

Felix. Acts 24 25. Belshazzar. Daniel 5. 6.

silently inscribing a few words on the wall? Nay why so many are *Magor Missabibs, fear round about*, without voice or vision, save what is within? Ask poor *Spira* what he ailed, and why he *refused to be comforted*? And the many of the present Age that have been *hung up in Chains* of the Spirit of Bondage, and made *terrours to themselves*, and spectacles to *all about them*, As one *Dales Wife of Chelmesford* in *Essex*, that lived many years in perpetual horrour to her self, and those that saw her; and one *Maud*, a man that (through terrours of Conscience) *starved himself to death*, being otherwise prevented in destroying himself by Hanging and Drowning which he attempted, and in accusing himself that he might have been dispatcht out of the way by the hand of publick Justice, for an old Murther which he *pretended*, but *intended it as a plot upon his own Life*, which not taking, he never would admit any sustenance down his throat (though forced into his mouth) till utterly famished; both recent instances and within little more then twenty Miles each of other, and of both which I have been an eye-witness; and other like might be added.

Pathur. Jerem. 20. 3. Spira.

Verse 4. Others under the Spirit of bondage. See also M. *Brewers* S. on Mr. *Heveni*.

And now ask such as these, if it be not a *fearful thing to fall into the hands of the living God*, He indeed is *fearful* in his very *Praises*, and his *Goodness to be feared*: His *Grace by no means to be turned into wantonness*, but the *forgiveness that is with him is that he may be feared*, *He that spared not the Angels that sinned, but cast them down into hell*, that *spared not the old World, bringing in the Flood upon the World of the ungodly, and turning the Cities of* Sodom *and* Gomorrha *into Ashes, condemning them with an overthrow, making them an Example unto those that should live ungodly*; *that spared not the Natural Branches, O take heed least he also spare not thee*. If *by terrible things in Righteousness, God will answer them to whom he is a God of Salvation*; Surely his Justice will be very terrible to the *Sons of Perdition*; *If God spared not his own Son, but it pleased the Lord to bruise*

Heb. 10. 31. Terrible in praises. Exod. 15. 11. Goodness. Hosea 3. 5. Forgiveness. Psal. 130. 4. Spar'd not Angels. 2 Cor. 2. 2. Old World. Verse 5. Sodom. Ver. 6. Natural branches. Rom. 11. 21. His own Son.

Isaiah 53.10. *bruise him*, and *to put him to grief who knew no sin*, but
Rejoycing in the destruction of the wicked. had sin onely imputed to him; O how terrible,
thinks the Soul, is God when he cryes out, *Ah I will*
Isaiah 1.24. *ease me of mine Adversaries, and avenge me of mine*
Deut.38.63. *Enemies; I will rejoyce over you to destroy you, and to bring*
Jer.1.26,27. *you to naught; I will laugh at your Calamity, and mock*
when your fear cometh, when your fear cometh as desolation, and your Destruction cometh as a Whirlwind, when distress and anguish cometh upon you; Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted. And oh how *awful a*
[illegible]ek.5.13. *thought* it is that it should be both *easing and pleasing*
[illegible]1.3. to God to destroy sinners? That the *God of all comforts*, as Scripture calls him, should be *Comforted* in
the Perdition of ungodly Men; *and laugh at their*
[illegible]. 14. *fear, who forsake the fear of the Almighty?* And Oh how
fearful is He in his *punishments*, who is so in his praises? How *terrible in his Righteousness*, who is to be
1 Pet.1.17. *feared* for *his Goodness*? If they that *Call on the Father*
must *pass their time in fear*, because *without respect of*
Isaiah 33.14. *persons, he judgeth every one according to his works*, O
how may *the Sinners in* Zion *be affraid, what fearfulness may surprize the Hypocrites?* If they be unable
God terrible in present punishment. to *Contend* with his *burning Agues, Plagues and Feavers*, How will they *dwell with Everlasting burnings?*
Jerem.12.5. Oh *what will they do in the swellings of* Jordan? *when*
Isaian 30.33. *the breath of the Lord as a River of Brimstone shall kindle upon them those Eternal flames that none shall be able*
Chap.66.24. *to quench?* for the *Lord is jealous and Revengeth: The*
Nahum 1.2. *Lord Revengeth and is furious; The Lord will take vengeance on his Adversaries, and he Reserveth wrath for his*
Reserves of wrath terrible. *Enemies.* O those RESERVES *of Wrath*, how
dreadful are they? That, when *Millions of Ages* are
expired, they remain unexhausted; There is still a
certain fearful expectation, and looking for, of Judgment
Heb.10.27. *and fiery Indignation still*, still. Ah Lord! *who knows*
Psalm 90.11. *the power of thine Anger? according to thy fear so is thy*
God corrects whom he loves. *wrath.* Thou *Correctest whom thou lovest*, what wilt
thou do with them thou *hatest*? If *Judgment must*
begin

begin at the House of God, what, O what shall be the end of them that obey not the Gospel of God? and *If the Righteous scarcely be saved, where shall the ungodly and sinner appear?* thou gatherest a Rod for *every Son thou receivest*, nay the *Holy Child Jesus* was not excepted, nor exempted, *who though he were a Son, thine Equal, a Man thy fellow*, yet *did thy Sword awake against him*, and *He learnt obedience by the things that he suffered.* And *if these things were done in the Green Tree, O what shall become of the Dry?* What Scorpions are prepared to be scourges for the wicked? surely *God hath prepared for him the instruments of death*, and *ordained his Arrows against the Persecutors*, *Upon the Wicked he shall Rain snares, Fire and Brimstone, and an horrible tempest, this shall be the portion of their Cup.* Wherefore, O God, *My Flesh trembleth for fear of thee, and I am afraid of thy Judgments*, for *all the wayes of the Lord are Judgment, a God of Truth, and without iniquity, Just and Right is he; with him is terrible Majesty, He is excellent in Power, and in Judgment, Men do therefore fear him*, and well they may. *Be thou therefore in the fear of the Lord*, O my Soul, *all the day long*; and however others may dare to presume upon him, *yet so do not thou, because of the fear of the Lord.*

Heb. 12.6.
1 Peter 17.18.
What then shall be the end of the wicked.
Zech. 13.7.
Heb. 5.8.
Luke 23.31.
Psalm 9.13.
Psalm 11.
Psal. 11.
Deut. 32.4.
Job 37.22,23, 24.
Prov. 23.14.
Neh. 5.15.

Sect. XXVII.

THe Lord thou hearest, O my Soul! is a God of TRUTH as well as Righteousness, O *Tremble at his word* as well as *works*, and be thou afraid of the *Judgments of his mouth* as well as of his *hands*, For *the Lord confirmeth the word of his Servants, and performeth the Counsels of his Messengers*, neither is there any *iota* of his Threatenings any more then of his Promises, that shall *pass away untill all be fulfilled*; *for the strength of* Israel *will not lie nor Repent, for he is not as Man that he should Repent.* The truth is, Gods TRUTH is as *the Girdle of his Loins.* What ever God is, He is in TRUTH. *As God is* TRUE, saith the

God of truth.
Isaiah 66.5.
Isaiah 64.16.
Math. 5.28.
1 Sam. 15.29.
Isaiah 11.5.
In all He is.

1 Tim. 1. 18. Jerem. 10. 10. the Apostle, *Our word towards you was not yea and nay. The Lord is the true God*, saith *Jeremiah*, the God of TRUTH (saith the Margin with the Hebrew) *at his Wrath shall the Earth tremble*, &c. Whatever God

In all he saith. Psal. 119. 160. saith, He saith in Truth, *Thy Word is true* (saith *David*) *from the beginning, and every one of thy Righteous Judgments endureth for ever.* The *Judgments of the Lord* are truth (saith the Hebrew) *These are the true sayings of God.* Whatever God doth, He doth it in

Psalm 19. 9. Revel. 19. 9. In all he doth. Psalm 33. 4. Psal. 111. 7, 8. Psal. 80. 7, 8. Truth, *All his works are done in Truth, The works of his hands are verity and Judgment, they stand fast for ever and ever, and are done in truth and uprightness. Therefore God is greatly to be feared in the Assembly of the Saints*, and *to be had in Reverence of all them that are about him*, It follows, *O Lord God of Hosts, who is like unto thee, or to thy* FAITHFULNESS *round about thee?* So that as the Girdle goes *round about All*, and encompasseth and encloseth All, so Gods Truth and *Faithfulness* doth surround all the rest of his Excellencies, and therefore if our Thoughts of God be *Right*, We shall have most *awful* and *Reverend Impressions* on our Hearts, not onely from the SEVERITY but from the VERITY of God, not onely from his *Justice and Righteousness*, but also from his TRUTH and *Faithfulness*.

Sect. XXVIII.

Thoughts of God must be Right. Psalm 2. 11. BUt then again, if our THOUGHTS of GOD be Right and Scriptural, they must be CHEARFUL as well as FEARFUL, There must be a *Rejoycing with our Trembling*; Divine Thoughts must be *awful* but *delightful*, as a *Son* thinks of his *Father*, not as a *Slave* thinks of his *Taskmaster*, or a Condemned Prisoner of his Executioner; for *God is* LOVE; and how can LOVE be *Rightly* thought of, unless it be thought LOVELY? or how can this precious box or rich perfume *the love of God be shed abroad in the heart*, and the thoughts thereof not be *sweet-scented?*

Chearful as well as fearful.

1 Joh. 4. 8. 16. Rom. 5. 5.

and

and indeed the sweeter (as perfumes are) for being held to the *Fire of holy Fear*; There is a *Fear that hath* TORMENT, which *Love* labours to *cast out*; but again there is a Fear that gives *temper* to true LOVE of God, and strips it self of its *All*, as it were, to the service of it (as *Jonathan* did by *David*) *even to its Sword, and to its Girdle, and to its Bow*. *Our God is a* CONSUMING FIRE, Here is *Trembling*, and good cause why; but *this God is* OUR GOD (as the Psalmist speaks) *for ever and ever, He will be* OUR GUIDE *even unto death*, here is *rejoycing with our trembling*. And O how amiable is this *Chequer-work* of Mans thoughts in the sight of God? surely things are not as they should be with us, when we *Remember God and are troubled*: what? Harbour hard thoughts of the *Father of Mercies*? Think *evil* of the *Fountain of all Goodness*? ah wherein hath God deserved this at mans hands? Is it because he swears as he *lives that he hath no pleasure in the death of him that dies, But that the wicked turn from his way and live*, that is, but rather that sinners should Repent and live? Is it because he *cryes out to you, turn ye, turn ye from your evil wayes, for why will ye die?* or because he *cryes out of you, ye will not come to me that ye might have life*? or because he *cryes out over you, how shall I give up? how shall I make thee as* Admah, *and set thee as* Zeboim? *O sinners what shall I do unto you?* or because he *cryes out for you*, when it is too late, *O that ye had harkened unto my voice, that thou hadst known at least in this thy day the things that belong unto thy peace, but now they are hid from thine eyes*? Wretched Miscreant! Wilt thou go on to *hate Wisdome, and to love Death*, as indeed thou dost, and then think that God is *an Enemy to Mankind*; and takes delight in *making Creatures* meerly to *destroy* them? O spit out thy *Gall* and *Venom*, and clear thy *Thoughts* of prejudice against thy *faithful Creatour*, and most merciful Preserver, and *account his long-suffering to be Salvation*: that he, that reprieves thee, would pardon thee, didst thou sue for

Our fear not a fear of torment. 1 John 4. 18.

1 Sam. 18. 4.

Heb. 12. 29.

Psal. 48. 14.

Psalm 77. 3.

2 Cor. 1. 3.

Good thoughts of God.

Ezek. 18. 32. and 33. 11.

Chap. 33. 11.

John 5. 40.

Hosea 11. 8.

Chap. 6. 4.

Psal. 81. 13.

Isaiah 48. 18.

Luke 19. 42.

Prov. 8. 35.

2 Pet. 3. 15.

for his pardon, as thou wouldst beg for thy Life; for he is so Gracious that he *waits that he may be gracious, Therefore turn thou to thy God, and wait on thy God continually.* And think not to measure his pardoning Mercies by thine which are cruelties, nor by thy frowardness and passions, nor by thy hard Thoughts and evil surmises, as if *God was altogether such a one as thy self,* till thou canst *measure the space betwixt the Heavens and the Earth* (for so *high are his thoughts above thy thoughts*) or till thou canst find in thy heart to follow thine Enemy, moment by moment, all the dayes of his life with thine unwearied care for his safety, and providence for his supply, and by that time that thou hast done for thine Enemy as God hath taught thee by what he hath done for thee, 'tis like that thou wilt have *better thoughts of thy God*; or if thou have not, come and *testifie against him,* If thou darest, or if thou canst; for 'tis a challenge of Gods own making, *O my people, what have I done to thee? testifie against me*; and I (as his *Herauld*) proclaim this his challenge to thee.

Isaiah 30.18. Hosea 12.6. Gods thoughts not to be measured by ours. Prov. 12.10.

Is. 55.7,8,9.

Gods challenge to Man.

Micah 6.3.

But if thou keep silence, let me speak, and tell thee plainly what he hath done unto thee. He made thee a *Man,* that might have made thee a *Brute,* and gave thee a Soul endued *with Reason,* Improveable by *Grace,* and so capable of *Salvation.* He gave thee thy shape, that might have made thee a *Monster,* and made thee *desirable to others,* who might have made thee a *burthen to thy self,* The *Hand* of his Providence took thee out of thy Mothers womb, and hath ever since suffered thee to *hang upon it,* though thou, like a *Viper,* hast *fastened* thy teeth so deep in it that thy venomous biting hath often gone, as it were, to his very heart, and he, with more ease, might have *shaken thee off into the Fire* of his wrath. He kept thee from *ten thousand* Deaths and Dangers in thy *fearless Infancy, careless Childhood,* hardy and *adventrous youth,* and *troublesome Manhood* to the very moment that thou art reading this. He *made thy Bed* in

Jer. 38.16. Psalm 139. 14. 15.

Psalm 22. 9.

Acts 28.5. Psalm 71.6.

in thy last sickness, bare *thee up in his everlasting Arms* Psalm 41.3.
the last time that thou fellest from thy Horse, and Psalm. 56.6.
saved both man and beast, brought thee *safe to shore* the Psalm 107.30.
last time that thou gavest thy self for lost at Sea. He
gave thee thy *Possessions*, Thy *Promotions*, Thy *com-*
fortable Relations, thy loving *Wife*, thy lovely *Chil-*
dren, thy *healths strength, limbs, liberty, credit, Comforts*
of all sorts; even *every good gift*: And *if these had* James 1.17.
been too little, as was said to *David*, *he would have* 2 Sam. 12.8.
given thee more and greater things then these, hadst thou
not been wanting to thy self. *How often would he* Mat. 23.37.
have gathered thee as a Hen gathereth her Chickens under
her wings? How often would he have convinced,
converted, humbled thee, healed thee, given thee his
Son, and given thee his Spirit; *And now judge, I pray*
thee, between God and thy own Soul, what could he have Isaiah 5. 3.
done for thee more then that which he hath done? Thou
needest a Christ, and *all the day long*, *he stretcheth out* Isaiah 65.2.
his hand to tender his Christ unto thee; and why
did he give thee thy *Reason*, but to lead thee to close
with his goodness, for thy good?

But besides, the Lord is GREAT as well as GOOD, God great as
else he were not GOD; And hath done more then well as good.
he owes thee in *spreading a Table*, without *compelling* Mat. 22.34.37.
thy appetite, that is more then thou expectest from
thy best friend thou hast, that is but thine equal. He 2 Pet. 3.19.
hath *sent forth his Servants*, and with them *his Son*, and Matth. 22.4.
in them his *Spirit*, And all these say to thee, *come, All*
things are ready, O taste then, and see how GOOD *the* Psalm 34. 8.
LORD *is*. Away then for shame with all thy *sour*
and harsh thoughts of God, and *purge out thy old Leaven* Gen. 3.4,5.
whereby the old Serpent first soured the *whole lump*
of mankind with a *hard opinion* of God, as if he were
not enough enclined to mans good. Our thoughts of Right
God, if they be *Right thoughts*, must be SWEET thoughts of
Thoughts as *Davids* were; Bones of *marrow*, and God must be
not bags of *gall*: our *Souls must be satisfied with them* sweet thoughts.
(as his was) *as with marrow and with fatness*. Yea
even for them that were never yet *brought into his* Psal. 104. 34.

banquetting

Psal. 65.5,6. Cantic. 2. 4. Psal. 106. 5. Revel. 2. 17. God good to all. Psal. 83. 3. Rom. 2. 4. Acts 14. 17.

banqueting house (*to taste of these dainties*, which Scriptures call *the food of his chosen*, that *hidden Manna, the meat and drink which the World knows not of*, the sweet repast of the *hidden ones*) there is a *Goodness*, yea *Riches of goodness* to be *thought of* by them, and not to be despised, but Improved by affectionate meditation till it *lead them to Repentance*. For *he leaves not himself without witness*, even as to these, *in that he doth good*, and *gives them Rain from Heaven*, and *fruitful seasons, filling their hearts with food and gladness*; And if he leave not himself *without witness*, take heed he leave not thee *without excuse*. Think with thy self therefore a little seriously O man, of *this Riches both of the goodness, and long-suffering, and forbearance of God*. Hast thou not found that there are *sparing Mercies*, and canst thou not think that there are *pardoning mercies* with the Lord? He that hath laid it upon thee to Regard *the life of thy Beast*, and hath himself had so continual a regard to the *life of thy body*, (which indeed is as thy Beast or brutish part) but stiles *himself the Father of our Spirits*, whileſt he calls others *the Fathers of our Flesh*, canst thou find in thy heart to *think* that he hath no regard for *the life of thy Soul*? Hath God indeed been a *Barren Wilderness to thee*, that hath given thee so many *fruitful seasons*? or hath he been only so to thy Soul? surely what ever *he is to other Nations*, he hath not been so to us: means of Grace have not been wanting to thee, nor would his *Grace* have been wanting to thee in the humble and diligent use of those *means*: Thou hast not been *straitned in the Lord* surely, whatever thou hast been in thy *own bowels*. Hath He been a *Land of darkness* to thee, who hath caused his *Sun to arise* upon thee, though thou art *Evil*? Or hath he been onely so to thy Soul? Hast thou not also heard of a *Sun of Righteousness* that he maketh to *arise with healing in his wings* upon those that *believe in him that justifieth the ungodly*? And if all other thy *ungodliness* be no bar, O why should thy *unbelief* or hard thoughts of this good God be so.

Sparing mercies an evidence thereof. Prov. 12. 10.

Heb. 12. 9.

Jer. 2. 31.

So the means of Grace.

2 Cor. 6. 12.

Matth. 5. 44.

Mal. 2. 4.

Romans 4. 9.

Be

But some one may think, *is there any evil in the City, and the Lord hath not done it?* nay doth he not own it? where is then the Goodness you spake of? *Out of the mouth of the most high proceedeth not evil and good?* is not He said to *frame Evil? to devise evil, to create Evil?* And can this consist with so great *Goodness?* But think again, O Man, that the Scripture saith, the *Almighty will not afflict willingly*, nor *grieve the children of Men.* As a good Parent doth not correct willingly, yet he were not a good Parent, should he not correct. *He hath shewed thee, O man, what is good, to do Justice, and to love Mercy*; And cannot God be good, though *he do Justice, whilest he love Mercy?* for *Mercy pleaseth him*, or he delighteth in Mercy, but *Judgment* he calleth his *strange work.* But go thou and *first offer this to thy Governour*, before thou presumest to reply against God, and tell thy Prince, if thou darest, that His Government is not good, because He hath *Bethlehems* for *Mad-Folks*, and *Houses* of *Correction* for *Rogues* and *Vagabonds*, and *places of Execution*, and instruments of Death for *Traytors* and *Capital Malefactors.* But how should the Government be good to the *Good*, if it should not restrain and *punish the Evil?* Nay surely the *Lords goodness* is never more *orient* in the eyes of his people, then when he *takes vengeance* (not onely of their *Enemies* but) *of their inventions*, and instruments of Death for *Traytors* and *Capital Malefactors.* But how should the Government be good to the *Good*, if it should not restrain and *punish the Evil?* Nay surely the *Lords goodness* is never more *orient* in the eyes of his people, then when he *takes vengeance* (not onely of their *Enemies* but) *of their inventions*, and yet pardons their sins, and saves their Souls. And oh how *shall he come to be glorified in his Saints, and admired in them that believe*, Even when *the Lord Jesus shall shew himself from Heaven with his mighty Angels, in flaming Fire, rendring vengeance to them that know not God, and obey not his Gospel?* So that the *Goodness* of God is never the less conspicuous, but indeed so much the *more glorious*, being beheld (as the Apostle speaks) together with his *Severity*, as *bright colours* are the most resplendent when they are *heightened* from the *darkest shadows*: *Behold*, saith He, *the* GOODNESS *and the* SEVERITY *of God.* Lo here a *Right Thema* for *Thoughts.*

Objection. Micah 3. 6.

God the Author of evil. Lam. 3. 38. Jerem. 18. 11. Micah 2. 3. Isaiah 45. 7.

Answer. Job 37. 23. Lam. 2. 33.

God good in correcting. Micah 6. 8. Chap. 7. 18. Isaiah 28. 21. Mal. 1. 8. Rom. 9. 20.

And punishing. Punishments of the wicked Good to the good.

So of their own sins. Psal. 99. 1. 18.

2 Thes. 1. 10. Verse 8.

Rom 11. 22. Goodness of God no less conspicuous for his severity.

Behold his *Goodness*, but Remember his *Severity*; Think of his *Severity*, but forget not his *Goodness*; That the Thought of *Severity without Goodness*, may not make thee *desperate*. nor of Goodness without Severity make thee *Malepert* and *wanton*, but that both together may make thee *humble and heavy*, *and dutiful and diligent*, *fearful and yet chearful* in all ways of Holiness and new Obedience.

Objection. If God be so good, why did he not make all mens condition such? Jerem. 2. 5.

But mayest thou think again, if the Lord be so *good*, He might have made *all Mens condition to be such*? 'Tis true indeed, He *might do so*, and He *did so*, And I may challenge thee yet again in His Name, *what Iniquity did thy first Father* (and all his Posterity in him) *find in God*, *that he went far from him* (and they with him) *and walked after vanity*, *and became vain*? Did not God *make man upright*, and give Him a *right Law*, a Commandment that was *Holy*, *Just and Good*? was it not *Just*, that He that gave man all the rest of the Trees of the Garden should keep *One to himself*, and that, He that *put all things under mans feet*, should appoint him a test for his obedience to His *Supream Lord*? And was it not *good*, that He gave Him a *Law* that He *might keep*, and a *Principle* and *Power* that *might keep it*, *if he would*; that He *forbad* Him, and forewarn'd Him what would hurt Him; and *promised* Him *Life* in keeping a *practical Law*, a Commandment that was *fair* and that was *facile*, proper for Him, and profitable for all Mankind in Him. Must the *great God* to shew his goodness to *poor men*, first *build a world* as a *well furnished House*, before He brings in his Guest, & then call a *Counsel* as it were, in Heaven, about molding a *clod of Earth* into an Excellent shape, and breathing therein a *living Spirit*, and Imprint thereon a *Divine similitude*, and place Him as his *Vice-Roy* upon Earth, and to hold all, as it were, but by (the payment of a Pepper-Corn) *the Forbearing of one Tree*; And when miserable Man after all this, hath not made good his *Allegiance*; but broken Faith with his Maker, selling

Gods goodness in the first COVENANT.

Gen. 1. to 26. Verse 26. 27. Chap. 2. 17.

NB

Him-

Himself and his *Posterity for an Apple*, or some such like thing, to the evil first of *Sin*, and so of *Suffering*, shall mans *Impudent Posterity* presume in their Hearts after all this to call in Question the *goodness of God*, for no other reason but his making his *Word good*, his *Threatning good*, and so his *Commandment good* in the *penal part* of it, which was that part which he undertook to *make good*, if Man failed to make *good the other part* of Obedience? Ah how truly may it here be said, *that the foolishness of man perverteth his way, and his Heart fretteth against the Lord*? When He that transgresseth a good Law, *judgeth that Law*, and pronounceth it Evil by His disobedience; How can He that made that Law, vindicate that Law, or be *good in his place*, without making of it good, by *punishing the Transgressor*; Think therefore (vain Man) what thou wilt, but know that the *Lord is well pleased for his Righteousnesse sake*, and (if a man vilify) He *will magnify his Law, and make it honourable*. Thou wilt grant him to be a *good Master* that *rewardeth* the *Good*, though He Punish the *Evil Servant*: produce therefore thy Cause, and *bring forth thy strong Reasons*; *If thou do well, shalt thou not be accepted*? *But and if thou do evil*, Is it Gods fault that *Sin lyeth at thy door*? An *Ahabs Humiliation* (so good a Master is God, though the Man was but an Hypocrite) shall have a *temporal Reward*: The Lord is so good, that He will not set a *Nebuchadnezzar* a poor Heathen to work, but He shall *have his wages*. *A cup of cold water given in his Name shall not want its Reward*. If any one perform any Spiritual good, the good God shall give him a *spiritual Reward*, yea will take great notice even of the least good thing, as in the case of *young* Abijah *in whom was found some good thing towards the Lord God of* Israel, in the wicked house of *Jeroboam*: and will remunerate the performances of outwardly good things, with compensations *suitable* to the *persons* and *performances*, as the removal of outward Evils, and the Donation of outward blessings: The *Ninevite*

Prov. 19. 3.

Isaiah 42. 21.

Gods goodness in rewarding the least good in the wicked.

Gen. 4. 7.

As far as he is capable.

1 King. 21. 29.

Ezek. 29. 18, 20.

Rewards spiritual good.

Mat. 10. 42.

With a spiritual blessing.

1 Kings 14. 13.

vites they *Repent them of their Sins* (though it were but after a fashion, as appears after by the *Burthen of* Nineveh *in* Nahums *Prophesy*) And this good God, He presently *Repents him of the Evil that he had said he would do unto them, and did it not*, till they *repented* them again of their *Repentance*. *Potiphar* and *Pharaoh* make much of Gods *Joseph*, and *God blessed their houses for* Josephs *sake*. And must God *pervert Judgment*, and not punish the wicked, that he may have thy *good word*, or be *well thought* of by thee? Is his *Justice* derogatory to his *Goodness*? Thou canst applaud the sentence of a *Judge* in Condemning the *Injuries* that have been done unto thee; why canst thou not as well say unto God with the Psamlist, *thy Judgments are good*? Yea with many; He is the best Man that will least bear an Injury, but is most *vindictive*, and must not *vengeance be the Lords*, and may not he repay, without incurring thy evil thoughts.

Nah. 11, &c. Jon. 3. 10.

Gen. 39. 5.

Justice not derogatory to goodness in a Judge.

Psal. 119. 39.

Heb. 10. 30.

A wrong thought of Gods goodness, to think He will destroy none.

'Tis an *evil Thought* of Gods *goodness* that some Ignorant Ones have, or at least *would fain have*, that he that made them will never destroy them, nor indeed ever would he, had they continued what he made them; But this good God saith expressly, and He knows what he hath to do, *It is a People of no understanding, therefore he that made them will have no mercy on them, and he that formed them will shew them no favour.*

Isaiah 27. 11.

Sect. XXIX.

Gods goodness in the NEW COVENANT.

Heb. 8. 8, OfGRACE.

Zech. 4. 7.

Matth. 22. 8.

BUt and if thou *thinkest hardly* of Gods Dealing with Men fallen under the *first Covenant*, the Covenant of Works, O busie thy thoughts so much the more on the *New Covenant*, and surely thou canst not but cry, *grace, grace unto it*. O this is that where none are *excluded*, but *self-excluders*, nor counted *unworthy*, but those that are *unwilling*; where the *worst* are invited, and the most *heavy laden* best welcomed:

comed: where Sinks of Sin (as *Manasseth* an *Idolater* and a *Conjurer*, who *filled* Jerusalem *with blood*) are made *vessels of mercy prepared unto glory*: where Mansion-Houses of Devils (as *Mary Magdalen*) become *Temples of the Holy Ghost, Habitations of God through the Spirit*; where *Persecutors* (as *Saul*) become *Preachers of Righteousness*, and the *Wolf dwells with the Lamb*, and *the Leopard lies down with the Kid*, and *the Calf with the Lyon*, and *the little Child doth lead them*, &c. Where cruel *Jews* are *saved* by the Blood that they *shed*, and by *putting forth an hand of Faith* to take hold on him whom themselves had taken before, and *by wicked hands had Crucified and slain*: And where *Sinners of the Gentiles*, *Fornicators*, *Idolaters*, *Adulterers*, *Effeminate persons*, *Abusers of themselves with Mankind*, *Thieves*, *Covetous*, *Drunkards*, *Raylers*, *Extortioners*, *are washed*, *are sanctified*, *are justified in the Name of the Lord Jesus*, *and by the Spirit of our God*. Where blemishes are no bar to admission *to the Marriage-Supper of the King*, but the *Poor and the Maimed*, and the *Halt* and the *Blind* are entertained, yea the very *Hedge-rows* are searched, and the very Vagabonds, and High-way-men are *compelled to come in*. Where the eyes of the *Blind see out of obscurity*, and *the ears of the Deaf are opened*, and *the Lame Man leaps as an Hart*, *and the Tongue of the Dumb doth sing*; Where the *way-faring Man though a fool doth not err*; and *they that erred in spirit come to understanding*, and *they that murmured to learn Doctrine*. Where God *looketh upon men*, and *if any say I have sinned*, *and perverted that which was Right*, *and it profited me not*, *He will deliver him from going down into the pit*, and *his Life shall see the light*. Where *Light is given to them that sit in Darkness*, *and in the shadow of Death*; and where *Iniquity* is *forgiven*, and *Sin is Remembred no more*. In the *First Covenant* God was *good* to Mans *Righteousness*; in this *New Covenant* He is *merciful to his unrighteousness*; In that He was *Preserver* of the Innocent, in this a *Restorer* of Revolters, an *Healer of Back-sliders*, a *Lover of Enemies*,

Chap. 21. 28. 1 King. 21. 16. Verse 6.
Mark 16. 9.
Acts 9. 15.
Isaiah 11. 6.
Acts 2. 23.
1 Cor. 6. 9, 10, 11.
Luke 14. 21. Verse 23.
Isa. 35. 5, 6, 8.
Isaiah 29. 24.
Job 33. 27, 28.
Luke 1. 79.
Heb. 8. 12.
Free Grace.
Hosea 14. 5.
Rom. 5. 8.

mies, a well-willer to Evil-doers. O this is Mercy,
Luke 2. 14. *tender mercy of our God whereby the day-spring from on*
Luke 1. 78, 79. *high hath visited us, to guide our feet into the way of peace,*
Rom. 3. 12, 16, 17. who were *all gone out of the way*, and were *altogether become unprofitable*, but *destruction and misery* were in
Verse 24. our *wayes*, and *the way of Peace we know not*. O this
Verse 25. is Grace, *Free Grace, through the Redemption that is in Jesus Christ, whom God hath set forth to be a propitiation*, &c. willing it seems to gain all sorts of Buyers,
Isaiah 55. 1. though *without money* and *without price*, as the Salesman is who *sets forth* his Wares to invite Customers whom He hopes most to get by, whereas all that He expects from us is but our *taking* what he *tenders*, and *receiving* what he *gives*. O this is Mercy, and
Eph. 2. 4. *rich Mercy*, and Love, and *great love whereby he loved*
Rich Grace. *us*; O this is Grace, and Riches of Grace, and
Verse 7. *exceeding riches of Grace in his kindness towards us*: The Apostle speaks of it as if he could never speak enough of it, or high enough of it; and it was not his study alone, but that about which he declares that *all Saints* are thoughtful how *they may be able to*
Chap. 3. 18, 19. *comprehend what is the breadth, and length and depth, and height, and to know this love that passeth knowledge. Bredth of Love, covering the multitude of sins*, (as it must needs be a broad Plaister indeed that must cover all our Sores, who *from the sole of the foot, to the*
Isaiah 1. 6. *head*, are nothing but *wounds, and swellings, and putrifying sores*) Depth of love, reaching us in the *Deeps*
Psalm 130. 1. And 40. 2. of sin and misery, the *horrible pit and miry clay*: Length of Love, stretching its wings from *Eternity*
Eph. 3, 11. *to Eternity*; and Height of Love, bearing sinners up
1 Cor. 15. 45, 47. from *Hell* to *Heaven*, and to a more blessed and glorious state in the *second Adam*, than they fell from in *the first*. And O what a Theme for Thoughts is here? Here is *Height* for the *Highest*; *Depth* for the *Profoundest*. *Bredth* for the *largest*; *Length* for the *longest* Thoughts Man can possibly have, and indeed *Thoughts* are the largest things in the World.

Covenant of GRACE the compleat Theme for thoughts.

Sect.

Sect. XXX.

THis, this was that, that took up *Gods own Thoughts* from all Eternity, *this good pleasure of his goodnesse, which He purposed in Himself.* *The Lord possessed me* (saith Christ) *in the beginning of his way, before his works of old, or ever the Depths or the Fountains, or the Mountains or Hills were settled, or the Earth made, or the Clouds confirmed, or the Heavens prepared: Then was He with God as one brought up with him, rejoycing always before him, and was daily his Delight,* even he whose *Rejoycing is in the habitable parts of the Earth, and his delights are with the Children of Men,* that is to say, with Fallen Man: or, as it is expressed in the Psalmist, *even the Rebellious, that God might dwell among them.* The Lord possessed me, saith Christ; Now the *Thoughts* as we have formerly said, *are the possessions of the heart.* Ephes. 1. 9. With 3. 11. CHRIST. Prov. 8. 22. The object of Gods Eternal Thoughts. Verse 30. 31. Psal. 68. 18.

This was that, that took up the *Thoughts of all the best* in the first Ages of the World, when they had but a *little hole to see day at*: when this *Infant Covenant of Grace* was wrapt in the Swadling-band of that short and single Promise, *the Seed of the Woman shall break the Serpents head*; Wherefore when that Son was born, of whom Christ was to come, *Eve* calls him *Seth*, a FOUNDATION: and how glad were they when God did but never so little further open it, and make a way for their further Thoughts about it. 'Twas a little plainer to *Abraham*, *In thy seed shall all the Nations of the World be blessed*: And saith Christ of *Abraham*, *He saw my day, and was glad.* How busie was Holy *Job* about the Thoughts of his *Redeemer*, of his *standing upon the Earth*, and his *seeing of him with those very eyes of his at the last day*: And gracious *Elihu*; about the way of Gods dealing with penitent Sinners on the account of a Saviour, *Deliver him from going down into the Pit, I have found a* RANSOM. When *Agur* was discoursing with *Ithiel* and *Ucal*, And of all good men in the first Ages of the World. Of Adam. Gen. 3. 15. Gen. 4. 25. Abraham. Gen. 12. 3. Job 8. 56. Job 10. 25. 26, 27. Job 23. 24. Agur.

NOTE

Prov. 30. 4.

Ucal, you may see where his *Thoughts* were by his Question, *What is his Name, and what is his* SONS *Name, if thou canst tell.*

David especially, Psalms a little New Testament.

And as for *David* to whom, as to a special Favorite, so large and glorious discoveries were made, O how enlarged and *affectionate were his Meditations*, So that *David* and the Book of the Psalms is quoted by Christ himself, as most clear and copious concerning Him, *All things* (saith he) *must be fulfilled that were written in the Law of* Moses, and the Prophets, and *the* PSALMS *concerning* ME; And so in the *Acts* and elsewhere, as if the PSALMS were a little *New Testament* in the middle of the Old.

Luke 24. 44. Acts 1. 16. and 20. 25. 29. 34. & 4. 25, &c. and 13 33.

Davids thoughts busied about Christs Name. Psal. 110. compared with Matth. 22. 43. Psalm 2. 2. Psalm 45. 7. John 4. 29. 2 Sam. 22. 3. Psal. 118. 14. and 21. Luke 1. 47. Phil. 3 3. Psalm 3. 5 9.

How full were *Davids* Thoughts of this great and glorious Name, the LORD JESUS CHRIST. He *calls him* LORD *in spirit*, when he saith, The Lord said *unto my* LORD, *sit thou on my right hand*, &c. He calls him Gods *Anointed*, which, in the Greek Tongue, is CHRIST, Yea the *Anointed of God above his Fellows*, which is as much as THE CHRIST (as she asked, *Is not this* THE CHRIST? that is *Christ* above all *Christs*, for though there were *many Christs*, they were taught to expect ONE Christ above All) And he calls him his *Saviour*, and his *Salvation* most frequently, which in the Hebrew Tongue is JESUS, So that that saying of the Blessed Virgin, *My Spirit rejoyceth in God* MY SAVIOUR, and that of the Apostle, *We rejoyce in* JESUS, seem clearly to be taken from that of *David*, *My Soul shall be joyful in the Lord, it shall Rejoyce in his Salvation*, or (as it may be read to the letter in the Hebrew TEXT,) *My Soul shall Rejoyce in his* JESUS.

Person. Psalm 2. 12. Verse 7.

Concerning his *Person*, his Thoughts were clear; He exhorts *the Kings* of the Earth *to kiss the* SON, and tells you plainly, that he means the only BEGOTTEN of God, when he saith, *the* LORD *hath said thou art* MY SON, *this day have I* BEGOTTEN *Thee*; and again, *I will be to him a Father, and He shall be to me a Son.*

Psal. 89. 26. compared with Heb. 1. 5.

So

So also concerning his *distinct Natures*, in one Subsistence, *He calls him* LORD *in Spirit*, because he knew him to be GOD, who (he knew) was to be his SON after the Flesh, as MAN, yet saith expressly to him, Thy Throne, O GOD, is for ever and ever, &c. Thou loveſt Righteouſneſſe, &c. therefore God thy God hath Anointed Thee, &c. He knew that Chriſt, the anointed of God, was GOD, for (ſaith the Apoſtle) *It is unto the* SON *that he ſaith thy Throne,* O GOD, *is for ever and ever*, &c. Yet He alſo diſtinctly and certainly knew that *God had ſworn that of the fruit of his Loins He would raiſe up Chriſt (as concerning the Fleſh) to ſit upon his Throne* (as the Apoſtle ſpeaks): So that he may be thought to mean this when he ſaith *Truth ſhall ſpring out of the Earth, and Righteouſneſs ſhall look down from Heaven.* He might well call him TRUTH, as he was the *Promiſed Meſſiah*, for in this reſpect he was to *ſpring out of the Earth*, to be born of a Woman in *the City of* David; And he might call him RIGHTEOUSNESS, who is called elſewhere (*Jehovah Tzidkenu*,) The LORD *Our Righteouſneſs*, and *the* SUN *of Righteouſneſs* (as another Prophet calls him) now 'tis proper for the SUN *to look down from Heaven.*

[Ma...

Pſalm 45. 6,7.

Hebr. 1. 8.

Acts 2. 30.

Pſal. 85. 11.

Concerning his *Incarnation* and Birth, which he calls the *budding of the Horn of* David, or (which is all one) *the raiſing up a mighty Salvation*, or a *Horn of Salvation for his people in the houſe of his Servant* David, he brings in Chriſt plainly thus ſpeaking, *Sacrifice and Offering, and burnt Offerings thou wouldeſt not, but a Body haſt thou prepared me.* So the Holy Ghoſt in the *Hebrews* renders that of the Pſalmiſt, *Mine ears haſt thou opened*, or *pierced through*, and applies it to Chriſts *Coming into the World* in the Fleſh, *Then ſaid I, Lo I come, in the Volume of the Book, it is written of Me, I delight to do thy will, O my God*, &c.

Jer. 33. 15, 16.

Mal. 4. 2.

Incarnation.

Pſal. 132. 17.

Luke 1. 69.

Pſal. 20. 6, 7, 8.

Hebr. 10. 5.

He had alſo moſt clear conceptions concerning Chriſts bitter Sufferings.

Paſſion.

By

Psal.2.1,2 Act.4. 26. In the *Raging* Combination of *the Heathen* (that is the Gentiles) *and the People*, (that is the Jews) and *Consultation of the Kings of the Earth, and the Rulers* that is, *Herod*, and *Pontius Pilate*) *against the Lord and his* CHRIST, as it is expounded in the *Acts*.

Psal.118.22. 1 Pet.2.7. By the Malice of the Priests and Elders (that should have been *Builders* of the People in the Faith and acceptation of this Promised *Messiah*) *Refusing that stone which* God hath designed to be *the Head of the Corner*.

Psalm 41.9. Job 13.18,21. Psal.22.7,8. Mat.27.43. By the *Treason of* Judas *that did eat of his Bread, yet lifted up his heel against him*. By the *scoffs* of Spectators, and cruel mocking of *passers by, wagging their heads at him and saying, He trusted in the Lord, let him deliver him, if he will have him, and let him save him, seeing he delighted in him*.

Psal.31.11. Mat. 26.56. By the *faintheartedness* of his Followers, and Cowardise of his Friends, *I was a Reproach among mine Enemies, and a fear to mine Acquaintance, they that saw me without fled from me*; *All this was done* (saith the Evangelist) *that the Scriptures might be fulfilled, then all his Disciples forsook him and fled*.

Psal.69.21. Mat. 27. 48. By the *Cruelty of his Inhumane* Persecutors, that *in his thirst gave him Vinegar to drink, and Gall in his Meat*.

Psal.22.16,17, 18. Mat. 27. 35. By the *Savage Souldiers* that *parted his Garments, and cast lots upon his Vesture*, and Bloody Executioners that *pierced his Hands and his Feet*, and so distended his Body upon the cruel Cross that *one might tell all his Bones*.

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Psal.22.1. Mat. 27.46. And most of all by *Divine Dereliction*; which made him to cry out; *My God, my God why hast thou forsaken me?* And yet in all this not *casting away his Confidence*, or *loosing himself* by Impatience, but *committing himself* and his Cause to God, and *crying out with a loud voice, into thy hands I commit my Spirit*, and *when he had so said* (saith the Evangelist) *He gave up the Ghost*.

Psalm 31.5. Luke 23.46.

And

And as *David* was thus copious in the *Thoughts of Christs Passion*, he leaves him not there, but pursues him with *lively* and comfortable *Meditations of his Resurrection*: *Thou wilt not suffer thine holy one to see Corruption*, from which the Apostle undeniably concludes the *Resurrection of Christ from the Dead*, nay even from those words in the Second Psalm, *Thou art my Son, this day have I begotten thee*, *This God hath fulfilled*, saith the Apostle *Paul*, *in that he raised up Jesus*, &c. *He shall drink of the Brook in the way*, may be meant of his Passion (for Christ calls it a Drinking) *the Cup* which my Father hath put into mine hand (saith he) *shall I not drink?* *and therefore shall he lift up the head*, in his Resurrection.

Resurrection. Psal. 16. 10. Acts 2. 26. Psalm 2. 7. Acts 13. 33. Psal. 110. 7. John 18. 11.

And as his Thoughts ran of his Resurrection, so also of his *Ascention*, *When he Ascended up on high, and led Captivity Captive, he received gifts for men, yea even the Rebellious, that God might dwell amongst them*, expounded by the Apostle as meant of Christ by the Psalmist.

Ascention. Psal. 68. 18. Eph. 4. 8.

So also of Christs *Session* at the *Right hand of God*, and *Intercession* as an *High Priest for ever after the Order of* Melchizedeck; All expounded of in Christ in the Hebrews.

Session and Intercession. Psal. 110. 1, 4. Heb. 7. 21.

Of his Kindome, Throne, and Scepter; *Thy* THRONE, *O God, is for ever and ever, the Scepter of thy* KINGDOM *is a right* SCEPTER.

Kingdom. Psalm 45. 6.

Of his Prophetical Office in *Declaring the Decree*, in Instructing the Church, *Hearken O Daughter*, and *consider, and encline thine ear*, &c. And the wonderful glorious success of his Gospel Ministers. *Thy people shall be a willing people in the day of thy power*, &c. and that not only as to the *Election among the Jews*, but also the *fulness of the Gentiles*, the Calling and Conversion of them by the Grace of the Gospel, *I will confess thee among the Gentiles*. And again he saith, *Praise the Lord all ye Gentiles, and laud him all ye People*, &c. *for great is his loving-kindness towards us* (us Jews, and you Gentiles) *therefore praise ye the Lord*.

Prophetical Office. Psalm 2. 7. and 45. 10. Success of his Ministry. Psalm 110. 5. Psalm 18. 49. Rom. 15. 9. Psal. 117. 1, 2. Rom. 15. 11.

And

Second coming to Judgment.

And finally his Powerful and certain second coming to Judgment for the compleating of the work of his Grace *in bringing many Sons unto Glory*, and in *gathering his people together, his Saints and his Covenanted ones, even from the rising of the Sun, unto the going down thereof.* And O how he triumpheth (and brings in other Creatures exulting as it were) at the thought of this his coming, *for he cometh, for he cometh to judge the Earth: with Righteousness will he judge the World, and the People in his truth*; for in all this it is evident, that his thoughts ran of Christ, when he saith, *He hath remembred his Mercy and his Truth towards the house of* Israel, *and all the ends of the Earth have seen the Salvation of our God*; and then it follows, *Let the Floods clap their hands*, and *the Mountains rejoyce together, before the Lord, for he cometh to judge the Earth; with Righteousness shall he judge the World, and the people with Equity.*

Psalm 50. 1, 5.

Psalm 96.

Ver. 11, 12, 13.

Verse 8, 9.

In a word, as blessed *Maryes Soul did magnifie the Lord*, though she were his Mother, so *Davids Spirit did rejoyce in God his Saviour*, though as to the Flesh, he were his Father; and O how precious was that thought unto *David*, which is, as it were, the sum and quintessence of all the rest. *Thou spakest in a vision to thy holy One, thou saidst, I have laid help upon one that is mighty*, that is to say (in the New Testament-Language) *He is able to save to the uttermost, all that come unto God by him.*

Psalm 89. 19.

Hebr. 7. 28.

'Tis proved that *David* understood and thought of Christ in all this.

But some one may say, was *David* indeed so well studied in a Covenant of Grace, and did he *think of a Christ* in all this? The Apostle *Peter* saith he did, *because he was a Prophet, and knew what God had sworn, that of the fruit of his loins he would raise up Christ concerning the Flesh, to sit upon his Throne, and that knowing this before, he spake of his Resurrection*, &c. So that *David* did not *Prophesy* (like wicked *Caiaphas the High Priest*) *of he knew not what*, but understood what he Prophesied, and thought of what he Prophesied, and was in this respect *a man after Gods own heart*, because

Acts 2. 30, 31.

Joh. 11 50, 51.

1 Sam. 13. 14.

because his heart was so much upon what *Gods heart* was upon, the Mystery of Grace in the Lord Jesus Christ: so that as Christ saith, that he *was always before God*, so *David* saith of Christ, *I foresaw the Lord always before my face*, Christ was ever in his eye. But O how great is the advantage that our Thoughts may have of his? His was but a *foreseeing* and a *fore-knowing* (προειδων) and therefore but a *fore-thinking* of a Christ that was to come, but ours is a seeing (*before whose eyes Jesus Christ is evidently set forth, even as if he were Crucified amongst us*) and a knowing and a thinking of that which is already, and fulfilled to a tittle in all that he fore-spake, and fore-thought even *eight and twenty Generations* before it was accomplished: *for from* David, *until they were carryed away into* Babylon, *was fourteen Generations*; and from *the Captivity to Christ were fourteen Generations*.

Prov. 8. 30. Acts 2. 25. Verse 31. Gal. 3. 1. Mat. 1. 17.

What shall I say now? the time would be too short (as the Apostle speaks) to tell you of *Moses*, and all the rest of the Prophets, of the Apostles, and particularly of S. *Paul*, whose *heart was so full* of a Christ, and *his thoughts* so big of him, that they *deliver* themselves almost in every other Verse, of his very *Name*, and croud it in many times as if it were an ease to that *Abundance that was in his heart*, to have his mouth speaking, or his pen dropping that *sweet smelling* Name of The Lord Jesus Christ.

Heb. 11. 3.

Sect. XXXI.

THis, this is also that, *which the Angels desire to pry into*; for you may know what all their *Thoughts* run on, by what their *Tongues* run of, when they take to them Tongues (saith the Evangelist) *there was with the Angels a multitude of the Heavenly Host, Praising God, and saying, Glory to God in the highest, on Earth* Peace, *and* Good Will *towards men*. On *Earth* Peace, no Peace for *Hell*; Good-

1 Pet. 1. 12. Christ the Theme of Angelical Thoughts. Luke 2. 13, 14.

Yet Christ is for fallen men, not Angels. Hebr. 2. 16.

Goodwill towards *Men*, but not *Devils*; for *Christ took not on him the Nature of Angels, but the seed of Abraham*. O this is that, the thought whereof is such matter of *Admiration* to the good Angels, and such horrour and *Confusion* to the fallen Angels, whose *eye towards us* is so much the more *Evil, because Gods hath been so good*. And shall not all this procure God thy *good Thought* of him? Why, were there no more but this, that Salvation is *Possible* for Thee, but not so for Them, this were something to be thought of; But now that Salvation is *Proffered* and laid in thy very way, that thou canst not, if thou wouldest, step towards Hell, without *trampling upon Gods bowels* (of Mercy,) and *treading under foot the Son of God, and blood of the Covenant*; where all is Free to Thee, how ever dear to Christ, and the *Yoke easie*, the Covenant being GRACE, Requiring onely what it hath to give, and giving what it requires; saying, *Wash you, and make you clean*, &c. and again, *I will powre clean water upon you. and you shall be clean, and from all your filthiness will I cleanse you*, &c. Saying, *make you a new Heart, and a new Spirit*, &c, and again, *a new heart also will I give you, and a new Spirit will I put within you*, and *I will take away the stony heart out of your flesh, and give you a heart of flesh*, and *I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgments, and do them*, &c.

Hebr. 10. 13.

Covenant of Grace gives what it requires. Isaiah 1. 16. Ezek. 35. 25. and 18. 31. with 13. 26.

Slighting of Gospel-Grace, a sin of Men, not Devils.

Having such *Grace*, I say, proffered us as the *Devil never had*, let us think what will become of us, if we sin such a SIN as the *Devil never did*, who never had a pardon tendered him to fling it back into God's face; who never had a Christ, or a Covenant of Grace preached unto him, but was forced to speak truth in that (though he be a lyar) that he hath nothing *to do with Jesus*, except it be to his *Torment*. But, saith the Scripture, *To us is the Child born, to us is the Son given*; It saith not to Angels, but to us; Though we may well think that *Elect Angels*, as the Apostle calls them, are so in Him; but if Christ be

Matth. 8. 29. Isaiah 9. 6. 1 Tim. 5. 21.

their

their Head, yet not so as he is *Ours*. A head of *Confirmation* to them, of *Redemption* to us; and so *born to us*; And shall He be so much thought of *by Angels*, and not thought of *by us*? Nay 'tis *our Concernment*, that the Apostle saith, *the Angels* do so much *desire to prie into*; and They are advantaged herein *by the Church* (as the Angel *Gabriel* by *Daniels* Prayer) To *the intent* (saith the Apostle) *that now unto the Principalities and Powers in heavenly places might be known by the Church the manifold wisdom of God.*

Men otherwise concerned in Christ, their Angels.
1 Pet. 1. 12.
Dan. 9. 23.
Eph. 3. 10.

Sect. XXXII.

Concernment is wont to be the greatest *Conducement to thoughts*; Men will mind their *own Business*, when anothers shall be out of their Thoughts, and this is our great, nay our onely Concernment, for *there is but One thing needful*: for thus we may think, if Christ be not Ours, there is nothing Ours, for Christ is *Heir of all things*, nay We have *lost our selves*, and *are cast away*; But if Christ be Ours, *All is Ours*, for his Name is *Immanuel*, which is, by Interpretation, *God with us*; and if God be with us, well may our Thoughts be with God; and surely they cannot but be well, if they be with God. Gods *greatness* is amazing, but when his *goodness* hath made it Ours, how comforting? *I go, saith Christ, to my Father and your Father, and to* My God, and Your God.

Our concern.
Luke 11. 42.
Christ Ours.
Heb. 1. 12.
Luke 9. 2.
Matth. 1. 23.
Immanuel.
God with us.
Make all ours.
Greatness.
John 20. 17.

Gods JUSTICE is terrible, but his *Justice* paid off, satisfied, attoned, reconciled, Justice befriending, how amiable? *God is faithful and* JUST *to forgive us our sins, and to cleanse us from unrighteousness, if we confess our sins*, what a word is there? If we burthen our selves with them, as the matter is ordered in the Covenant of Grace, Justice it self will befriend us by discharging us of them; if we be but so honest and candid as to *own them*, and to *own him* that hath owned them, and paid for them (who is mentioned

Justice.
1 John 1. 9.

1 John 1. 7. mentioned there by the Apostle but a verse or two before) God is so just as to pardon them. *Deliver him*, saith God, *I have found a Ransom*, Justice disclaims a double payment.

Job 33. 24.

Holiness. The *holiness* of God, what a dreadful thought is it? and how may it make a poor sinful man to cry out as *the men of* Beth-shemesh, *Who is able to stand before this holy Lord God?* But then to think again that this Holy *God* is become *Man, and in the likeness of sinful Flesh, and for Sin, that he might condemn Sin in the Flesh*, and that He is *made unto us of God, not onely Righteousness, but Sanctification*, this may make us to *give thanks at the remembrance of his holiness*, as it is in the Psalmist.

1 Sam. 6. 20. Rom. 8. 3.

1 Cor. 1. 30.

Psalm 30. 4.

Highness. Gods HIGHNESS, what an awful thought is it to Us, that are at such an infinite distance from Him? But to think withall, that *though the Lord be high, yet He hath respect to the lowly, and regard to our low estate*, and hath so far humbled himself, as to embrace our Dunghil, to cloth himself with our Flesh, to lodge in a *Womb without abhorrence*, in a *Manger*, in a *Grave*, nay by his Spirit in a *Sinners heart*, so that We may say with the Psalmist, *Who is like unto our God, who dwelleth on high*, yet HUMBLETH *himself, to raise up the Poor out of the Dust, and the Needy out of the Dunghill*; for Christ's HUMILIATION and Condescention is our Exaltation; O what cause is here to *rejoyce in his highness*, as the Prophet speaks? And if *greatness, and holiness, and justice*, are made such *Repast*, by a Covenant of Grace, to our *Thoughts*; well may *We remember his* LOVE *more then Wine*. Here, O here, Wee should muster up our *Thoughts*, and bring them into a *Full Body*, and lay Gods Commands upon them to stand to their colours, for *the* BANNER *over us is* LOVE.

Psalm 138. 6. and 136. 23.

N B

Psalm 113. 5, 6, 7.

Isaiah 13. 3. Cant. 1. 3. Cant. 2. 4.

Sect.

Sect. XXXIII.

AND here let me charge thee, O Reader, to think seriously of this, if the Apostle cry out, as he doth, *Beloved what manner of Love is this that the Father hath bestowed upon us, that We should be called* The Sons of God? O think then what manner of love is this, that GOD should be called *The Son of Man?* Nay become *Man? for the* WORD *was with* GOD *and the* WORD *was* GOD, *and the* WORD *was made* FLESH. For to think that Christ was onely θεὸς ἄνθρωπος, *a Divine Man*, and not GOD-MAN, is a thought both *beneath a Christ, and below a Christian.* But (thanks be to God) *We know that the Son of Son of God is come, and He hath given us understanding, that We may know him that is True, and We are in Him that is True, even in his Son Jesus Christ, This is the* True GOD, *and the Life Eternal.*

LOVE. 1 John 3. 1.

In Christs Incarnation. John 1. 1. and Verse 14.

Christ true God. 1 John 5. 20.

This is He of whom it was said of Old, *To us a Child is born*, and yet *his Name shall be called* The MIGHTY GOD. *By whom*, saith the Apostle, *God made the World, and he that built all things is* GOD; and to him it is expressly said, *Thou Lord in the beginning hast established the Earth, and the Heavens are the works of thine Hands. He was in the World, and the World was made by him, and the World knew him not.* And that *He upholdeth all things by the word of his power, who by himself purged our Sins*, and *sate down at the right hand of the Majesty on high.* So that CHRIST *Suffering*, was but GOD *Satisfying himself*, and therefore He cannot chuse but have full payment, for the *Purchase Blood* was the *Blood of* GOD. *Feed the Church of* GOD (saith the Apostle) *which he purchased with his* Own Blood. And God did Suffer, though He could not Suffer As GOD, the *Nature assuming*, adding *infinite* value and vertue to the *Nature assumed*, both being *one Person*; for *God manifested in the Flesh*, must needs be *justified in the Spirit*, or God-

Isaiah 9. 6.

Hebr. 1. 2. Chap. 3. 3, 4. Hebr. 1. 10. Verse 3. John 1. 10.

Christ suffering was God satisfying himself.

Acts 20. 28.

1 Tim. 3. 16.

Hebr. 9.14. head of Christ, through which, or upon which, as the Altar, this *Mesitus*, this middle Person (as the Apostle calls him) betwixt God and Man (*God-Man*) as Priest, offers up himself Suffering (*as true Man*) to Himself, as *One true God* with the Father and the Holy Ghost.

1 Tim. 2. 5.

This is that great Mystery look'd into *by the Angels, Preached to the Gentiles, Believed in the World,* Lord I believe it, *help thou mine unbelief.*

1 Tim. 3. 16.

Sect. XXXIV.

Mistake to think one drop of Christ's blood sufficient.

Acts 20. 28.

The Death of Christ necessary.

Heb. 9. 15.

Verse 16.

As Testatour.

Verse 22. 23.

But though I dare not but Think with Scripture that the blood of *Christ* (that is, the *Death of Christ*, for so the Scripture is to be understood when it speaks of his blood) is of *Infinite value and vertue*, being Gods own blood, yet dare I not think with those who (without Scripture) affirm that *One drop of Christs blood was sufficient to save the world*, for the Apostle saith expresly, that *He is Mediatour of the New Testament through* DEATH, *εις απολυτρωσιν, to Redemption* (no Redemption without *Death*) *for where a Testament is* (saith he) *there* Must *be the* Death *of* Him *that made the Testament*. And He proves it by the killing of the Sacrifices in the Law, *That without shedding of blood* (he means dying) *there is no Remission*; And that it was *Necessary Christ should enter by his own Blood*, that is, (for so he explains it) *by the Sacrifice* (not of a drop or few drops but) of Himself, and that no otherwise than *by Death*; *for as it was appointed unto Men once to die, So Christ must be Once offered.* For the *Debt* that We owe to the Covenant of *Works* is *Death*, *In the day that thou eatest thereof thou shalt Die*: This Debt must Our Surety under the New-Covenant pay, though a Covenant of Grace, for GRACE *must reign by* Righteousness; for Christ was not onely *for Our Good*, but *in our stead*, (*like the Ram* in the stead of *room of* Isaac) *for the Chastisement of our Peace was upon him.* And therefore (not one drop of his

Verse 26.

Verse 27, 28.

Surety.

Gen. 2. 17.

Heb. 7. 22.

Rom. 5. 21.

Christ suffered in our stead.

Gen. 22. 13.

Isa. 53. 5, 10.

Blood

Blood onely but) *his Soul must be made the Offering for Sin, and he must powre out his Soul to the Death*, for He was to bear *Our Sorrows*, which were the sorrows of Death, as you have seen: which Text, though a learned man, who sometimes had written worthily for Christs satisfaction, falling afterwards off by Temptation, would fain distort, by expounding it of the Prophet *Jeremiah*, yet two great Apostles, *Philip* and *Peter*, do understand and expound it of Christ, and no other, *by whose alone stripes we are healed*. So Christ himself also, who knew what would serve the turn, tells his Disciples plainly, that there was no way but one, *he must go away, he must depart*, yet he had long before this even *at eight dayes old*, lost more than *a drop of blood* for them in his *Circumcision*, but still for all that, *the Son of Man must go to* Jerusalem, *and must suffer many things, and be killed*: and it was *his Life*, and no less that He must *give for a Ransom for many*.

Verse 12.
Verse 4.
Grot. in loc.
Acts 8. 34, 35.
1 Pet. 2. 24.
John 16. 7.
Luke 2. 21.
Mat. 16. 21.
Chap. 20. 28.

'Tis true indeed, this *One Life* of His was worth *Thousands of Ours*, as *Davids* Men said of *David*, and his *Suffering Death* (though it were not *possible he should be held of it*,) gave *Infinite Justice* that Satisfaction and full Payment, because he that Suffered was an *Infinite Person*, that Millions of Damned ones, (Men and Angels) in Hell cannot give or make in *Millions of Ages*; but the subjects of the Suffering being *Finite*, the duration or Term of the Suffering must be in some sort *Infinite*, that is to say, *without End*; But now God sends *his Angel*, as a publick Minister, to *roul away the Stone from Christs Sepulchre* (not that Christ needed an Angels help to further his Resurrection, for He that *had power to take up his life again*, could not want strength like another *Sampson*, *to shake off those* sorry shackles of his Sepulchre, but) I say, the Key must be turned by Gods *own Officer*, and the Prison door set open, to declare to All the World that Our Debt, by his Death, was fully paid, in that Our Surety did not

The preciousness of Christs Death.
Acts 2. 24.
2 Sam. 18. 3.
Christ fully Satisfied, was lawfully discharged.
Mat. 28. 2.
John 10. 18.
Jud. 16. 9, 12.

Break Prison, but was set at Liberty, which the damned shall never be, because they can never *pay the uttermost farthing*.

We must not pretend high Thoughts of Christ, to harbour hard thoughts of God.

But still We must take heed while We pretend *high Thoughts of Christ*, that we harbour not *hard thoughts of God*, as if he would *exact* of Our Surety more than was due, or were indeed profuse or *prodigal of the Blood of his Son*; No, no, God counted it as precious sure as thou canst do for thine heart; and if Men be loath to be lavish of *corruptible things*, such as *Silver and Gold*, sure God would never have been so of the *precious blood of Christ, as a Lamb without spot*; for if a drop would have done it, *Circumcision* might have excused the *Passion*, and the *Propathia*, or *Bloody Sweat* in the Garden, the *Bloody Death* upon the CROSSE and so *Christ have dyed in vain*, a thought which the Apostle so much abhors; for as he there reasons concerning the Law, I may argue in this present case, if *Righteousness could have been* by a drop of his Blood, then *Christ dyed* Δωρεάν, as one would say, *Gratis*, in a complement, and for a meer flourish of his kindness, which the Apostle will by no means admit, No, no, *The Temple of his Body must be destroyed*, which the loss of a Drop of his blood would not do; *He must be made* SIN *for* Us; now *the wages of Sin* (*for he knew no sin*, as to the work of Sin, but he must be made Sin, as to the wages of Sin which) *is Death*; *That we might be made the righteousness of God in him. And that he might Redeem us from the Curse of the Law, he must be made a* Curse for Us, that is, He must hang upon the Tree *till he be dead*, for in that sence it is, that the Apostle quotes, that in the Law of *Moses*, where it is written, *Cursed is he that hangeth upon a Tree*.

1 Pet. 1. 18. Verse 19.

Gal. 2. 21.

Joh. 2. 19, 21.

Rom. 6. 23.

2 Cor. 5. 21.

Deut. 21. 22, 23.

Scripture-thoughts of Christ, our onely right and high Thoughts.

And the truth is, as our *Scriptural Thoughts* of Christ are our onely *Right Thoughts*, (*O fools and slow of heart, ought not Christ to have suffered these things?* &c. so are they also our *high Thoughts*; for *herein God commended his Love to us* (not that Christ was

Luke 24. 25, 26.

was *Circumcised* for us, though that were Love, to loose a few drops of his *precious Blood* for Us, but this is the high commendation of his Love) *that he dyed* for Us; for many there are that would willingly enough loose a little Blood for a Friend, that would not *die for their Friend*, but this was Love, that though *We were Enemies*, He not onely *Bled* for Us, but *Dyed* for Us. For suppose you had been earwitnesse of the great *Councel of Peace* between the Father and the Son, (whereof we have such plain Intimations in Scripture) saith God, Lo yonder are a multitude of Sinners, and a multitude of Sacrifices, but I have no pleasure in the One or the Other, but if Thou, my Son, wilt but come in the Room of both, I shall be satisfied, *in whom*, as well as with whom, I shall be *well pleased*; But know then, that there must be *Dying*, or there can be no Doing; for the Sinners should Die; and the Sacrifices they do Die, and thou must Die, or else my Wrath can not be appeased, the Sinner can not be acquitted; and then that you had heard Christ thus making answer, If it must be so, *Lo I come, Lord, in the Volume of thy Book it is written of me, even to do* this *thy Will O God*; if this be the way, Let it be so; *a Body hast thou prepared me, and mine Ears hast thou opened, and I was not Rebellious, neither turned I away back*; Lo here is my *Back to the Smiters, and my Cheeks for them that pull off the hair, and my Face for shame and spitting*: And if all this be not sufficient, here is my *Soul* too for a Sacrifice, *for an Offering for Sin*, and if Thou be but satisfied, I am Satisfied, for as never had Mother sorrow in her Birth-pains for a Son, *like my Sorrow*, so never was Mother satisfied in a Son as I am in my Seed. *When thou shalt make his Soul an Offering for Sin, He shall see his Seed, and the* Pleasure *of the Lord prosper in his hand*: *He shall see of the* Travail *of his Soul, and be* Satisfied. And therefore well mayest Thou be satisfied, O my Soul, as *with Marrow and with Fatness*, to think of all this. *If it pleased the*

Rom. 5. 8.
Not Christ bleeding, but his dying the grand commendation of his Love.
Heb. 10. 3, 4, 5.
Mat. 3. 17.
Hebr. 9. 12.
Hebr. 10. 9. 7.
Verse 5.
Isaiah 50. 5, 6.
Isaiah 53. 10.
Isaiah 53. 10.
Verse 11.
Verse 10.

Lord to bruise him, that He might spare thee, and if the Son were satisfied to be so served to justify thee, and to *bear thine Iniquities*; shall this Thought not be pleasing to thee? That He should not onely be *Cut* (as in his Circumcision) but *Cut off* out of the Land of the Living (as in his Passion) even *Messiah the Prince, be cut off for thee, to finish thy Transgression, to make an end of Sin, to make Reconciliation for the Transgression, and to bring in Everlasting Righteousness*; That He should be *delivered for thine Offences, and raised again for thy Justification*, without thy desert or desire, or thy care or thy Thought before all this was done for thee; doth it not deserve now thy Love, and thy Joy, *and thy Care, and thy Thoughts*, to be laid out upon it? nay to be taken up with it? That *The Lord* should be *Thy Righteousness*; and this *Man thine hiding place*, and thy *Peace*, and *that by Blood onely, so making Peace*; That thine *Acceptation* should be *in Him*, and thy *Redemption through his Blood*, and neither the One nor the other by *Doing*, nor by thy *Dying*, but thy *Reconciliation* by His *Death*, and thy *Salvation* by His *Life*; Oh how dear should the Thought of this *Dying-Rising Lord* be to thee, who once *suffered for Sins, the* Just *for the Unjust, that he might bring us to God, put to Death in the Flesh*, or Manhood, *but quickened in*, or through *the Spirit*, that is, the *Godhead*?

Verse 11.

Verse 8.

Dan. 9. 24, 25.

Rom. 4. 25.

Jer. 23. 6.

Isaiah 32. 2.

Eph. 2. 13, 15.

Eph. 1. 6, 7.

Rom. 5. 10.

1 Pet. 3. 18.

Sect. XXXVI.

High thoughts of Imputed Righteousness.

AND how *Highly Reported* should that *Imputed Righteousness* be by Thee, which the Apostle counts *a Gain*, for which He *willingly Suffered the loss of All*, nay for the working out of which Christ Himself *became poor, that We by his poverty might be made rich*. Twas this Righteousness that was look'd at in the *Sacrifices*, and through the *Sprinklings* of the Law, for saith the Holy Ghost, *If the Blood of Bulls and Goats, and the sprinkling them that are unclean,*

Rom. 4. 24.

Phil. 3. 8, 6.

2 Cor. 8. 9.

Heb. 9. 13, 15.

clean, Sanctifie us to the purifying of the Flesh, how much more shall the Blood of Christ, &c. purge your Conscience? &c. And that the Thoughts of the Old Testament-Believers ran so much upon, *Davids* especially, his very Dying Thoughts ran of this, as appears by his last words, *Although mine House be not so with God, yet God hath made a* Covenant *with me,* Ordered *in all things and sure,* this is *All my Salvation,* and *All my desire,* &c. Blessed be God what ever is *out of Order,* the Covenant of Grace is Ordered in All things and sure; my help and my hope is not in my self, or in any thing of my own, 'tis laid up elsewhere in better keeping, *One shall say,* IN *the Lord I have strength, and I have* Righteousness: and IN *the Lord, the whole House of* Israel (that is, all that ever shall have Peace) *shall be* Justified *and shall Glory;* thus *Isaiah*: So *Jeremy* speaking of the Church, *He that shall call her is* The Lord Our Righteousness; So *Daniel, Now therefore, O our God, hear the Prayer of thy Servant,* &c. *and cause thy face to shine,* &c. *for the* Lords Sake. You see *Daniel,* who is reckon'd by the Holy Ghost with *Noah* and *Job,* one of the best men that ever was, hath not a Thought of any Acceptance or Audience from any Righteousness or Works of his *Own*; but onely for *Christs sake, Lord do it, saith he, for the Lords sake.* Nay S. *Paul* that came *behind* no Man, and *Laboured more abundantly than All, that exercised himself alwayes to have a Conscience void of Offence, both towards God and towards all Men,* that *Beat down his Body to bring it in Subjection,* &c. In a word, *Wherein-soever any might seem to have any thing to boast, He had more,* yet you find no man more triumphing in an *Imputed Righteousness,* by FAITH, GRACE, FREE GIFT; No man more abasing, nay abhorring the very Thought of all self-wrought Righteousness (*not of Works,* saith He, *least any man should boast*) but sweeping down, throughout his writings (especially the Epistles to the *Romans, Galatians, Ephesians*) the *Spiders Web,* as the Holy Ghost

2 Sam. 23.1. Verse 5. Isaiah 45.24, 25. Verse 25. Jer. 33.16. Dan. 9.17. Ezek. 14.14. 2 Cor. 12.12. 1 Cor. 15.10. Acts 24.16. 1 Cor. 9. 27. 2 Cor. 11.22. to the end. Rom. 4. chap. Rom 5. chap. Eph. 2.9. Rom. chap. 5, and 6.

Gal. chap. 2. and 3. Eph. chap. 2. Job 8. 14.

casts all that Hope and Confidence which *Man Spins*, as it were, out of his *own Bowels*; nay disclaiming all *compoundings* and blendings in the business of Justification, He will have nothing there but a Christ apprehended and received through Faith, and *that too not of our selves, but the Gift of God*; for saith He, *If it be of Grace, it is no more of Works*, or *else Grace were no more Grace; but if it be of Works, it is no more of Grace, else Work were no more Work.*

Eph. 2. 8. Rom. 11. 6.

Rom. 9. 30.

And how plain, and indeed terrible is that Text? *What shall We say then? that the Gentiles which followed not Righteousness, have attained unto Righteousness, even the Righteousness which is of Faith: But* Israel *which followed after the Law of Righteousness, hath not attained to the Law of Righteousness. Wherefore? because they sought it not* By Faith, *but as it were, by the works of the Law, for they have stumbled at the stumbling stone, as it is written, Behold I will lay in* Sion *a stumbling stone, and a Rock of Offence; And every one that* Believeth in Him *shall not be ashamed.* Let *Papists* then mock on, and call this Imputed Righteousness a *Putative* (or an imaginary) *Righteousness*, yet what is to them *Foolishness*, and to many a *stumbling stone*, let it be to thee, O my Soul, a *Foundation; Rejoyce thou in Jesus, and have thou no Confidence in the Flesh.*

Verse 31. 32.

Verse 33.

1 Pet. 2. 6. Philip 3. 3.

Sect. XXXVII.

Phil 2. 6, 7 8. High thoughts of Christ.

BUt then as God hath Highly exalted Him that was Humbled, being equal with God, yet in shape of a Man, even to the Death of the Cross: so think, that if ever thou hope for benefit by Him, thy Life and thy Lips must exalt Him, and thine Heart and thy *Thoughts* above all, not that thou canst add to, but must own his Greatness and his Glory, nay *though thou hadst known Christ after the Flesh, yet henceforth know him so no more.* Away with low Thoughts, carnal conceprions of Jesus Christ, who though He were *Crucified through weakness*, yet is *raised*

2 Cor. 5. 16.

raised in Power, yea in *the greatness of his strength became weak*, that *out of weakness thou mightest be made strong*: for if the Christian can say by believing in Christ, *when I am weak then am I strong*, and can *Glory in his Infirmities, that the power of Christ may rest upon him*, well may he Glory in Christ, whose *Glory*, in the very dayes of his *infirmity*, they that saw him, *beheld as the Glory of the onely begotten Son of God*, for *whilst he dwelt among Men* in the body of his Flesh, *The Fulness of the Godhead dwelt in him bodily*. And O how *awful* and *stupendious* a thought it is, that Gods *Benjamin* should be this *Ben-oni*, Nay the *Blessed God* himself. *This man of Sorrows*; The *Eternal Father*, the Son of his Hand-maid, *made of a Woman*; The *Mighty God*, a *Child born*, so saith Scripture, but *who shall declare his Generation?* The Law-Maker, *made under the Law*, that He might make satisfaction to the Law, and *Fulfil all Righteousness*, both by *Doing* and by *Dying*, by *Serving* and *Suffering*; The *Lord of Lords* came to *Minister*, And He that gives Life to All, *to give his Life a Ransome for many*. Stupendious Thought may I well call it, that my God should become GOEL, my near Kinsman, by *Incarnation*, and gain *Right of Redemption* as to those in whom he had a *right of Creation*, for which Cause *He is not ashamed to call them Brethren*; That the *Infinite* should be *Confined*; and *Content* in the *Womb*, though not *Contained* in the World;

1 Cor. 1. 25.
Isaiah 62. 5.
Heb. 11. 34.
2 Cor. 12. 9, 10.
John 1. 4.
Colos. 2. 9.
Rom. 9. 5.
Isaiah 53. 3. and 9. 6.
Gal 4. 4.
Isaiah 53. 8.
Gal. 4. 4.
Matth. 3. 15.
Rev. 19. 16.
Mat. 20. 29.
Heb. 2, 11.

NOTE

(*Pellibus exiguis Ingens arctatur* JESUS.
That a strait low-roof'd *Virgin-Cell*
Should lodge th' *Incomprehensible*;

That the *Eternal God* should be *Born*, and the *Immortal God buried*, after a Life of *Sorrow*, and a Death of *Shame*; That the Majesty of God should take up with a *Stable*, for a Presence Chamber, and a *Manger* for a *Throne*, where *wise-men* must come and *worship* Him, a *wreath* of *Thornes* for a *Crown*, a *Cross* for

Isaiah 9. 6.
Matth. 28. 6.
Luke 2. 7.
Mat. 2. 11. and 27. 29.
Verse 2.

NOTE

for a *Scepter*, and for a *Royal-Robe*, the onely Crimson of a *Bloody Passion* lined with the *Ermine* of white
Heb. 1. 3. *Innocency*, but *spotted* with the *Contradiction of Sinners*.
That the *Ancient of dayes* should become an *Infant*,
Heb. 1. 2. The *thundring* God a Crying *Babe*; The *Heir of All*
Matth. 2. 13. *things* be born to *Banishment* as soon as Born, and He that *fills heaven* to be, as it were, a *Fugitive* in the Earth at his first coming into it; That God Our
John 22. 46. *Refuge* should be forc't to *Flee*, yea to *Run* for his Life before he could *Go*, and to hide his Head in
John 6. 41. ÆGYPT, who was *the Light of the World*; That the
Psalm 49. 12. *Bread of Heaven* should be laid amongst *Oats and Hay* for the food of Man, that was now become (by his
Acts 3. 15. Sin) *like the Beasts that perish*; That the *Prince of Life*
Luke 21. 24. should begin to *Die* from his very beginning to *Live*, and the early shedding of his *Precious Blood* from the first weeks sucking of his Mothers *Milk*;
John 1. 3. That He should be reputed the *Carpenters Son, by whom all things were made*; That He before whom
Matth. 4. 1. the *Devils tremble*, should be lead into the Wilderness to be *Tempted of the Devil*; That the *Living*
Verse 2. *Bread* should suffer *hunger*, and the *Fountain thirst*; That He that gives *Rest to our Souls* should Himself
John 19. 28. suffer *weariness*, and He that *gives us all things richly to*
John 4. 6. *enjoy, not have a hole himself where to lay his head*; That
Luke 9. 58. He that *Justifies the ungodly*, should himself be *Num-*
Isaiah 53. 12. *bred among the Transgressors*; That God the *Judge of All* should be *tryed for his Life at Mans Bar*, And He that *did All things well*, should himself suffer among
John 14. 6. *Malefactors*; That the WAY should be *Forsaken*, as
Mat. 26. 56. He was by his *Friends* and Followers; That the
Luke 22. 22. TRUTH should be *Betrayed*, as He was by *Judas*; That the LIFE should be *Killed* as He was by the *Jews*; That the Great God should be *Sould, to Re-*
Acts 3. 15. *deem Man*; And the *Living God die*, that *dead Man* might *Live*; And be *shut up* in the *grave*, to set Man at *Liberty*; In a word, That the most *high God* should *humble himself* to so *sad* a *Life*, and the *Lord of glory*
Luke 22. 28. to so *base a death*, spending and ending his Doleful days

days betwixt *Perils* and *Pains*, and *Temptations* and *Perſecutions*, and *Wants*, and *Wearineſs*, and *Fears*, and *Tears*, and *Sweat*, and *Blood*, till at length his *tender body* was *extended* to the utmoſt torture that a cruel Croſs could ſtretch it, and his *meek* and Innocent *Soul ſtretched* to the utmoſt extremity of ſorrow that it could poſſibly be extended to, and all for poor Man that never *deſerved it*, that never *deſired* it, that never once Thought of it, before he heard of it, ready rather to cry out with *Nicodemus*, *How can theſe things be?* (*ſo ſlow of heart to believe it*, having heard of it) crying out with the Jews, *How can this Man give us his Fleſh to eat?* But oh the *Folly* of mans *wit*, and the *unreaſonableneſs* of their reaſonings that *have not Faith?* for *why ſhould it be thought an incredible* thing that the *Condeſcention* of *Divine Grace* ſhould ſurmount all *Humane Comprehenſion*, the Effect of which Grace is *peace that paſſeth all Underſtanding?* that the *Myſtery of Godlineſs ſhould be* GREAT, The firſt Principle whereof is GOD *manifeſt in the* FLESH! or that He ſhould be an object of our *admiring thoughts* in all his Story, the very firſt letter of whoſe Name is WONDERFUL? But thanks be to God that the *unbelief of man cannot make the Faith of God without* Effect.

Hebrew 4. 7. Luke 22. 44. John 3. 9. Luke 24.25. Chap.6.58. 2 Theſ. 3.2. Phil.4.7. 1 Tim.3.16. Iſaiah 9.6. Rom.3.3.

Sect. XXXVII.

AND Oh how *Joyful* as well as *Awful*, and truly *Amiable* as well as *highly Admirable* a Thought it is, that it was TRUE MAN as well as *very GOD* that was engaged in all this; 'Twas the *Star proceeding out of* Jacob that was uſhered into the World by that *Star in the Eaſt*, 'twas the *Seed of* Abraham that was waited upon by the *Multitude of the heavenly hoſt*, and to whom it was ſaid at his *bringing into the world*, *Let all the Angels of God worſhip him*; *for of the Fathers concerning the* Fleſh *Chriſt came, who is over all* God *bleſſed for ever*, Amen. For ſince man had *Fallen*,

Delightful thoughts of Chriſt. Numb. 24.17. Matth.2.2. Hebr.2.16. Rom.8.5.

len, by aspiring to *be like God*, there was no way for his *rising again*, but by Gods *Condescending to become like one of Us*. O comfortable thought to poor Man! that it was MAN that *fulfilled all* Math. 3. 15. *Righteousness*, that *wrought Miracles*, that *overcame* John 16. 33. *the world*, that *satisfied Justice*, that *appeased wrath*, that *subdued Sin*, that *destroyed Death*, and *him* Hebr. 2. 14. *that had the power of it, that is the Devil*. And *having spoiled Principalities and Powers, triumphed over them,* Colos. 3. 15. *and having risen from the dead in that very Body wherein* Acts 31. 2. *he suffered*, and *shewed himself alive after his Passion by many infallible proofs, being seen on Earth for the space of 40 dayes, He afterwards in open sight ascended into Heaven, and sate down on the right hand of the Majesty on* Hebr. 1. 2. *high, from thenceforth expecting till his Enemies be made his Footstool. O this is Bone of our Bone, and Flesh of* Chap. 10. 13. *our Flesh; this is our beloved, and this is our friend;* Cant. 5. 16. This is *the Man that is Gods fellow; the Man whom* Zech. 13. 7. *God hath appointed to judge the world*, and happy We whose *Surety* is to be Our *Judge*: this is the *High* Acts 17. 31. *Priest taken from among Men, to bring us to God*, the Hebrews 5. 1. *Ladder reaching Heaven, and touching Earth, that he* Ephes. 1. 10. *might gather together in one All things that are in Heaven,* Hebrews 6. 20. *and that are on Earth*; This is *Our Fore-Runner that is for us entered*, and hath *taken possession* in that very *Nature* wherein He paid the *Price*, and made the *Purchase*, who entered first *into our Sorrows, and acquainted* Math. 25. 3. *himself with our Griefs*, that We might *enter into the Joy of our Lord*, and *be where he is, that we might* John 17. 24. *behold his Glory*.

And Oh methinks the *Divine Thought* of this *Immanuel* the *Incarnate* GOD, notwithstanding All the *Magick* that the World can use to betwitch our affections, or to *Charm our Thoughts* to the things below, should be like the *Rod of Aaron* among the *Rods* Exod. 7. 12. *of the Magitians*, even a Thought *swallowing up* every other thought! A Thought so *great* and so *good*, so *admirable* and so *acceptable*, even *worthy of acceptation*; A Thought so *dearly engaging us*, and so nearly *concerning*

cerning us, a Thought *without which All other Thoughts* can be but a meer *Chaos* of Confusion, and will prove in the Issue a very Hell of Horrour; and a Thought *with which* the thought of *Death* is without a *Sting*, and the very Thought of *Judgment* doth *lift up the head*, and fill the heart with *Joy unspeakable and full of Glory*. In a word, a Thought that by mutual entercourses between *Love* on Gods part, and *Faith* on Mans part, doth bring *Heaven* down to Us, and will, if We follow it home, raise Us up to *Heaven*, for *whilst we with open face behold (as in a Glass) the Glory of the Lord, we are changed into the same* Image *from glory to glory, as by the Spirit of Lord*, For as Gods *wayes are above our wayes, as high as his Thoughts are above our Thoughts, so our wayes* will be above *other mens wayes*, above the Corrupt way of Nature, the bruitish way of sense and Carnal Reason, as *high as our thoughts are above their thoughts*; for whilst their *God is their belly*, and *they glory in their shame, who mind Earthly things*: *Our Conversation shall be in Heaven, from whence we look for the Saviour, the Lord Jesus Christ*.

1 Cor. 15. 55. Luke 21. 28. 1 Pet. 1. 8. 2 Cor. 3. 18. Isaiah 55. 8. Phil. 3. 19, 20.

O welcome then the dear and precious Thoughts of the blessed Jesus! who *thought of thee*, O my Soul, *in thy low estate*, and therefore *deserves* thy Thoughts; and puts himself purposely in thy way, which way soever thou turnest thy self, and therefore sure *desires* thy thoughts; for as there was never a *pore* in his Body but He did sweat out his Blood at it for thee, and thy Good, so is there never a *door* even of thine *Exterior fences*, but He *knocks* at it to be *let in to thy thoughts*; Canst thou hear, or see, or feel? why, that *which we have seen and heard*, saith the Apostle, *declare we unto you, and our hands have handled the word of life*. Or canst thou tast? and hast thou not *tasted that the Lord is gracious*? or is the *Rose of Sharon* the onely Flower that cannot please thy smell? The *bundle of Myrrhe*, *the Cluster of camphire*, &c. are there no sweets in All these? Methinks my Saviour does even

Christ deserves. Psalm 136. 23. And desires our thoughts. Luke 22. 44. Knocks at the door of every sence. 1 John 1. 1. And ver. 3. 1 Pet. 2. 3. Cantic. 2. 1. Chap. 1. 13. Verse 14.

court

And puts himself in the way of our thoughts by every good thing about us.

court my Thoughts, meeting *them* and *me* at every turn, in *every thing that is excellent and obvious.* If I shut my eyes, He is my *Rest*, and this Rest is *glorious*; If I open them, He is *my Light*, and truly this *Light is pleasant*; If Night fall, he is the bright and *fixed Star*: If Day dawn, 'tis writ with a *Sun-beam* upon my wall, that he is my *Sun of Righteousness*: when I get up, can I forget my Cloths, *to put on the Lord Jesus*? Can I go forth, and not think of him that is the *way*? or come in again, and not think of him that is *the Door*? Can I sit down to Eat, and forget him that is the *Bread of Life*? and take a turn in my Garden among all my pleasant Plants, and forget the *Tree of Life*? or refresh my sweating brow amongst Rivers, Shades and Fountains, and not mind him that is the *River of Life, the shadow of a great Rock in a weary Land, the Fountain set open for Sin, and for uncleanness*? Can I gaze upon Gold or Silver, the Mammon of Unrighteousness, and forget him whose very *Reproach is greater riches then the Treasures of Ægypt*? or please mine Eye with the Brisk and sprightly Diamond, or beautiful Emerauld, and not call to mind that *Pearl of great Price*, for the sake of which the *wise Merchant sells all he hath to buy the Field in which He finds it*? Do I see the welcome Officer bringing a discharge to his weary Prisoner, and forget him that hath *the Key of* David, *who openeth, and no man can shut, and shutteth and none can open*? Do I see the Mariner drop his Anchor, and forget him in whom alone is *Hope*, (which is *the Anchor of the Soul*) is *sure and steadfast*? Do I see the Souldier run to his Colours, and forget the *Captain of my Salvation*? Do I see the watchful *Shepheard* expose himself (as *Jacob*) to Sun and Showre, to Wind and Weather, and forget him that *laid down his Life for his Sheep*? Or the painful Harvest-Man, and forget him that is *the Lord of the Harvest*? Or the careful Father setling his Estate by Will, and leaving it to his little ones that he leaves behind him, and

Isaiah 11.10.
Eccles. 7.11.
Rev. 22.16.
Mal. 4.3.
Rom. 13.14.
John 14.6.
Chapter 10. 9.
Revel. 22.2.
Verse 1.
Isaiah 32.2.
Zachar. 13.1.
Mat. 13.42.
Revel. 3 7.
Heb 6.18,19.
Chap. 2.10.
Gen. 31.40.
John 10.11.
Matth. 9.33.

and can I forbear to call to mind my *Saviours Teſtament confirmed by the Death of the Teſtator?* Do I ſee the *Virgins preparing to receive the Bridegroom*, or the Country *going out* to meet the *Judge of Aſſize*, and not my *Thoughts run out* to meet my Saviour. In a word, can I think of any thing, and not think of Chriſt, who is *every good thing*; If I be well, 'tis *He* that is *the health of my countenance*; and if I be ſick, he is my *Phyſitian*; and if I live, *Chriſt is my Life*; and if I die, he is the *Reſurrection* as well as Life. So that as there is a *ſtrange diſeaſe* that takes ſome in their *Heads*, who live many years, but ſo ſtrangely looſe their *Memory*, that they *forget their own Name*, it is much more a monſtrous diſeaſe, that takes Us in our *Hearts*, that makes us *forget the Name of Chriſt*; that We ſhould be ſo ſtrange, and ſo ſottiſh, and ſo ſtupid to the thoughts of Chriſt, which of all the things in the World, *ought* in duty, and *might* in Reaſon, be moſt ready, frequent, and familiar to Us, ſince God hath made *every good thing* about us, a plain prompter to our weak memories, in *ſpelling out the Name* of his Son and our Saviour Jeſus Chriſt. We need no ſorry *Crucifixes*, dumb Pictures, or dead Images to be our *Remembrancers* (bleſſed be our God) to put us *in mind* of him, who hath *drunk to us* in his *own Blood*, and commanded us to pledge him at *his Table*, and as often *as we do it, to do it in Remembrance of him*: O there do thou *muſe*, O my Soul, *till the Fire burn*! O there let thine *Eye*, and thy *Touch*, and thy *Taſt affect thy Thoughts*, and let thy Thoughts *inflame thy Affections*, that the more thou *think* of Chriſt, thou mayeſt *love* him better; and the better thou *loveſt* him, thou mayeſt *think* of him more: for there the *Bread of life* is *broken*, that it may be *Eaten*; and this *Eaten Bread is never to be forgotten*; there the Blood of Chriſt is *broached*, that it may be *drunk*, and being drunk, that his *love may be remembred more then wine*; for there is Chriſt *before mine eyes evidently ſet forth*, *even as if he were crucified among us*. There

Hebrews 9.16.

Mat. 25.31.

1 Theſ. 4.17.

Pſalm 42.11.
Matthew 9.12.
Philip. 1.21.
John 11.25.

Eſpecially by the Lords Supper, inſtituted for his Remembrance.
1 Cor. 11.26.

Cant. 1.4.
Gal. 3.1.

the

Cant. 1. 12. the *King* both *sits at his Table*, and is *set upon the Table*; for Christ is both the *Master of the Feast*, and the *Master of the Feast*; both my *Entertainer*, and *Entertainment*: and whilst I thus *see* him, and *feel* him, and *tast* him, How can I but *think of him*? and whilst the Bread that *strengtheneth mine heart*, strengtheneth also my Faith, and so Christ *steals* into my *Soul*, as it were, by my *Sense*, and becomes the very nourishment thereof, as the *Outward Elements* (Bread and Wine) are of the *Outward man*, How can I forget my Saviour, whilst I *Remember my self*? or shut him out of the *thoughts of mine Heart*, who is the *strength of mine heart*? whose *Flesh is my meat indeed*, and whose *Blood is my drink indeed*; whose Death is my *life* and my *Reconciliation*, and whose *life* is my Glory and my *Salvation*; who, by his continual *Intercession*, *ever bears me upon his heart*, before his Father in Heaven (even as *Aaron* was to *bear the Names of the Tribes of* Israel *upon his Brest-plate into the most holy place*) till He *appear the second time unto Salvation*, and *come again to take me to himself, that where my Lord is, there may also his Servants be.*

Psalm 73. 26. John 6. 5.

Hebr. 9. 28. Exod. 28. 29.

John 12. 20.

Sect. XXXVIII.

Holy Thoughts of Christ.

AND as we must away with all *sowre thoughts* of Christ, and All *low thoughts of Christ*, so much more with all unsavory and *loose thoughts* of Christ; Our Thoughts of Him must be *Holy*, as well as *High*; and *Fearful*, as well as *Chearful*; The Apostle puts an *abstit* upon the least Thoughts, as if the coming of *Grace* were for the countenancing of Sin. What saith *Moses* concerning Christ? *Beware of him, and obey his voice, provoke him not, for he will not pardon your Transgressions, for my Name is in Him.* What saith *David*? *Kiss the* SON *least he be angry, and ye perish from the way, when his wrath is kindled but a little.* The Prophet *Isaiah* tells us, that he comes to give *Law* (as well as Liberty) *the Isles shall wait for his*

Rom. 6. 1, 2.

Exod. 23. 21.

Psalm 2. 12.

Isaiah 42. 4.

Law,

Law, the Prophecy of our Converſion, who are Iſlanders in the Sea) and that this *Branch out of the Root of* Jeſſe *ſhall ſmite the Earth with the Rod of his Mouth, and with the breath of his Lips he ſhall ſlay the wicked.* Iſaiah 11.1,2.

The Angel ſaith of Chriſt, that *his Name ſhall be called* JESUS, becauſe *He was to ſave his people* (not IN their Sins, but) FROM *their Sins.* Mal.1.21. Acts 2. 27.

Chriſt, when he was a Child, was *the Holy Child* JESUS; and when he was a Man, He tells us that He *came not to deſtroy the Law, but to fulfil it*; And as *John Baptiſt* told the People, *that his Fan was in his hand, and he would throughly purge his Floor*, they found it ſo, for He *went into the Temple, and ſcourged out the Buyers and Sellers*, &c. in token that no *unclean* or *prophane* thing muſt expect admittance by *Him* into the Kingdom of God. Mal. 5. 17. Mat. 3 12. Chap. 21. 21.

No, no, The Baptiſme of Chriſt is a *Baptiſme with Fire*, and the Spirit of Chriſt is a *Reprover of Sin*, the example of Chriſt a pattern of *Obedience*, and the Doctrine of Chriſt is a Doctrine of *Self-denyal*, the Truth of Chriſt a *Sanctifying Truth*, and the Faith of Chriſt an *heart purifying Faith*, and the Peace of Chriſt is a *War with Sin*, for it *keeps the heart*, and *rules in the heart*, and 'tis onely unto them *that walk according to Rule*, that the Goſpel of Chriſt ſaith, *Peace be upon them*; but *Tribulation and Anguiſh, Indignation and Wrath upon every Soul of Man that doth evil, of the* Jew *firſt, and alſo of the* Gentile. Mat. 3. 11. John 16. 8. Hebr. 10. 1. Mat. 16. 24. John 17. 17. Acts 15. 9. Philip. 4. 7. Col. 3. 25. Gal. 6. 16. Rom. 2. 8, 9.

Take We heed then of thinking baſely of Chriſt, as the *friend of Sinners* in their vile ſenſe, who indeed *thought him to be altogether ſuch an one as themſelves*; but *Davids* Thoughts were otherwiſe, *thou loveſt Righteouſneſs and hateſt Iniquity, therefore God, even thy God, hath anointed thee with the Oyl of Gladneſs above thy fellows.* Mat. 11. 19. Pſal. 50. 21. Pſal. 35. 7.

A *Friend* indeed *of Sinners*, for he Dyed *to ſave them*, yea the chief of them, but yet an Enemy to Sin, for *He came to make an end of Sin* (ſaith the Apoſtle St. *John*) *to redeem us from our vain Converſation* (ſaith S. *Peter*) *and to purifie to himſelf a peculiar* 1 Tim. 1. 15. 1 John 3. 8. 1 Pet. 1. 18.

Titus 2.14. *liar people, zealous of good works, to sanctifie and cleanse us with the washing of water, by the Word, that we might* Eph. 5.26,27. *be holy, and without blemish* (saith S. *Paul.*)

And now tell me, O Reader, is there any shelter for Sin, or license for Lust in all this? *O be not de-* Gal. 6.7,8. *ceived, God is not mocked, for whatsoever a Man soweth, that shall he also reap, for he that soweth to his Flesh, shall of the Flesh reap Corruption, but he that soweth to the Spirit, shall of the Spirit reap life Everlasting.* For the 2 Tit. 11.12. GRACE *of God that hath appeared bringing* SALVATION, *teacheth to deny ungodliness, and worldly Lusts,* Psalm 45. 6. &c. For Christ is KING as well as PRIEST, and LORD as well as JESUS, *and the Scepter of his Kingdome is a* RIGHT SCEPTER, and We cannot THINK RIGHTLY of it, except we think it so. And O how terrible is this THOUGHT, Heb. 2.3. that if We slight this way, *neglecting so great Salva-* Chap. 10.26. *tion, by sinning wilfully against this Sacrifice, there remains* no (other) SACRIFICE *for Sin, for there* Acts 4.12. *is no other Name given but the Name* JESUS: And Heb. 10.28,29. *if He that sinned against* Moses's *Law dyed without Mercy, how much sorer must his punishment be, that trampleth under foot the* SON *of* GOD?

Then think this of Christ, that if he be not thy 1 Pet. 2.6, *Foundation-Stone, Elect and precious to thee,* if thou Mat. 21.14. be not built upon him, he will *fall upon thee, and* Rev. 5.5,6. *grinde thee to powder*; for *the Lamb of God is a* LYON John 5.22. roc, and God hath committed all Judgment to the SON, and the WRATH of the LAMB shall one day be found intolerable to the proudest of Men, Rev. 6.15,16, when the *Kings of the Earth, and the great men, and the* 17. *rich men, and the chief Captains, and the mighty Men, and every Bond man, and every Free man shall call to the Rocks and the Mountains to fall on them, to hide them from the face of him that sitteth upon the Throne, and from the* WRATH *of the* LAMB, for when *the great day of his Wrath is come, O who shall be able to stand?*

O think

O think of this ye Loose, Licentious, (Sacrilegiously so called) CHRISTIANS, *through whom the Sacred Name of* Christ *is blasphemed among the Gentiles*, what thanks will He give you that a TURK should say (as they are ordinarily observed to do) *What? do you think I am a* CHRISTIAN *that I should break my Oath, or falsifie my Faith?* Or that an HEATHEN should say, as that *Indian Prince* did to the *Spaniards*, who being about to put him cruelly to death, but in (*Ghostly Charity*) perswaded him to turn Christian before his death; He asked them, what he should get by that? they told him he should go to Heaven with the Christians, He demanded whither went *Indians*, when they dyed? They said, to Hell: He shortly Replyed, He would die as he was; for he had rather go to the *Indians Hell*, then to the *cruel Spaniards Heaven*; 'Twas severely said by one, *Aut hic non est* Christus, *aut hi non sunt* Christiani; *Either He*, (whom you profess) *is not the* CHRIST, *or You are not the* CHRISTIANS. Men and Brethren, let me freely speak to you, if CHRISTS *coming into the World* be signalized by *Bacchanalian Rites and Revellings*, what shall a Jew or Infidel think either of Christ, or else of Us? Twas truly said, *Peccatis nostris fortes sunt Barbari*. Christians sins make Barbarians more *barbarous*, Turks more *Turkish*, Jews more *Jewish*, as our Homilie hath observed, that *Popish Idolatry* gives the great fixation to *Turkish and Jewish Infidelity*.

But as of old God sent the old Jews to *Shilo, where He first set his Name, to see what he did to it, for the wickedness of his people* Israel, so may I send the now Christian World to the once *seven flourishing Churches of* Asia, for if Christ be not glorified by Us, He will glorifie Himself upon Us; and therefore let every one that thinks of a Christ, *think* of this; Let Every One *that nameth the* Name *of* Christ, *depart from Iniquity*.

Caution to loose Christians. Rom. 2. 24.

——pudet hæc opprobria nobis & dici potuisse, & non potuisse refelli.

Homil. against the peril of Idolatry. 3 P. pag. 45.

Jerem. 7. 12.

Revel. 1. 11.

2 Tim. 2. 19.

Sect. XXXIX.

Right thoughts of God, the Holy Ghost.

AND as our Thoughts of the *Father* and the *Son* are onely *Right*, when Regulated by Scripture, so also of the Blessed SPIRIT; For as the *Sun* is not to be seen (as we have said) but in its *own light*, (which yet is but a finite Created Emanation from God the *Father of Lights*) much less can we *conceive aright* of the *Holy Ghost*, but by *Conceipts* congruous and harmonious to that *Word* which *holy Men of God spake as they were moved by the Holy Ghost*; For if *the Natural man cannot receive the things of the Spirit*, He cannot surely *conceive aright* of the *Spirit* himself, without both a *spiritual light* to discover, and *eye* to discern him; Otherwise He must needs be both *out of his sight and out of mind*; For Scripture saith, that such a mans very *Mind is carnal*, and speaks of the *Spirit of this World* as directly opposite *to the Spirit which is of God*. Alas what *strangers* are We to our *own Spirits?* (How little is our knowledg, and how few are our *Thoughts* of them?) How strange then must the Knowledge and Thoughts of the Holy Spirit of God be unto Us? This is that *Spirit whom the World cannot receive because it seeth him not, neither knoweth him*. The *Thoughts of God the Father* do more easily occur to the natural mind, for *Heathen Poets*, and even the light of Nature teach us, that *We are All his Off-spring*, as the Apostle speaks out of the Poet, and so to *seek the Lord, if happily we may feel after him, and find him*, (though the light that *Adams* Fall hath left in us is little less then Darkness, so our searching after God our Father, is called a *Feeling*, as blind men use, a *Groping*, as they that have much darkness, and but little light,) And as God the Father *is not very far from every one of us* (as 'tis there said) so the Thoughts of God the Son are the more *obvious to us*, because by his *Incarnation* he is come so *near us*, and there is a true *Humane*

Must be Scriptural.
2 Pet. 1. 21.
1 Cor. 2. 14.
Thoughts of the Holy Ghost strange to the carnal mind.
1 Cor. 2. 12.
We are great strangers to our own Spirits.
John 14. 7.
Thoughts of God the Father.
Arat. Τοῦ γὰρ καὶ γένος ἐσμέν. Acts 17. 28.
Verse 27.
And of God.
The Son more obvious then of God the Holy Ghost.

mane Nature in his Bleſſed Perſon for *humane Thoughts* to employ themſelves upon; And yet it is ſaid, that *no man can ſay that Jeſus is the Lord*, (that is, make any right acknowledgment of the Son) *but by the Holy Ghoſt*; How then can any man have any Right Knowledge or *Thoughts of the Spirit*, but *by the Spirit*, who ſpeaks by the Scriptures? And here as before, we are taught to Rejoyce with trembling, *walking in the fear of the Lord, and the comfort of the Holy Ghoſt*. For who can but *Rejoyce* in the *Thoughts* of Him whom the Scriptures call the COMFORTER? and can but *tremble* before the SPIRIT? who as He is One with the Father and the Son, (*for there are three that bear Record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are One*) ſo is He to be conſidered and *Thought upon* with one and the ſame *joyful Reverence*, and *awful Rejoycing*. As to his *Eſſence*, the Scriptures declare Him to be a *Spirit*, in declaring Him to be God, (*for God is a Spirit*) and declare him to be God, in declaring themſelves to be the *Word of God*; for whileſt one Text ſaith, that (*All Scripture* (or the whole Scripture πᾶσα γραφὴ θεόπνευστος) *is given by Inſpiration of God*, (or God Inſpired) and another, *that holy men of God ſpake as they were moved by the Holy Ghoſt*, the Natural Concluſion from the premiſſes is this, *Therefore the Holy Ghoſt is God*. And if we ought to *tremble at the Word*, how much more before him that inſpired and gave it forth? Agreeable hereunto it is, that when the Prophet *Eſaias* in that tremendous Text deſcribes the *Lord ſitting upon a Throne high and lifted up, and* Seraphims *crying one to another, Holy, holy, holy is the Lord God of Hoſts*; which made the holy Man cry out, *Wo is me, I am undone, becauſe I am a man of unclean lips*, &c. *and mine eyes have ſeen the King, The Lord of Hoſts*; The Apoſtle *Paul* expreſly ſaith, that this *holy Lord God* was *God the Holy Ghoſt*; *I heard the voice of the Lord*, ſaith the Prophet, and *be ſaid go and tell this people, here ye indeed, but underſtand not*, &c.

1 Cor. 12. 3.

Right thoughts of the Holy Ghoſt.

Acts 9. 31. Are Reverend.

John 16 7. The Holy Ghoſt GOD.

1 John 5. 7.

A SPIRIT in his Eſſence.

John 4. 24.

2 Tim. 3. 17.

2 Pet. 1. 21.

Iſaiah 62. 2.

Iſaiah 6. 1, 2, 3, 5, 8, 9.

Acts 28. 25, 26, 27. now saith the Apostle, *well spake the Holy Ghost by* Esaias *the Prophet, unto our Fathers saying, Go unto this people, and say, hearing ye shall hear and not understand,* &c. So one while 'tis said the *Holy Ghost spake by the mouth of* David; Another while 'tis said, *Lord thou* Acts 1. 16. Chap. 4. 24, 25 *art God which hast made Heaven and Earth, and the Sea, and all that is in them, who by the mouth of thy Servant* David *hast said,* &c. and so *Ananias* his *lying to the Holy Ghost* is called a *lying unto God*: Therefore the Holy Ghost is God. Again Scripture (and Reason saith) that He *that built all things is God.* Now *the Spirit of God hath made me,* saith *Elihu,* and if he made man the *Master-piece*, Man the *Microcosme*, well may it be said, that by *him were the Heavens garnished,* and by *the sending forth* of Him *All things* else were *Created*; which Text by the after clause of *renewing the Face of the Earth* refers to works of Providence. Therefore the Holy Ghost is God. And as he made All things, he knows All things: The *Spirit searcheth All things, yea the deep things of God*, for *who hath directed the* Spirit *of the Lord, or being his Counsellour hath taught him?* And as He is Omniscient, he is Omnipresent; *Whither shall I go from thy Spirit?* saith *David, or whither shall I flee from thy presence?* In a word, He that prepared Christ a Body at his coming into the World is God, for saith Christ, *a Body hast* THOU *prepared me, then said I, Lo I come to do thy will,* O GOD. But saith the Angel to the blessed Virgin, The HOLY GHOST *shall come upon thee,* and the *power of the highest shall overshadow thee*: *Therefore* also (the Inference is most full to our purpose) *That Holy thing that shall be born of thee, shall be called the* SON OF GOD. Therefore the Holy Ghost is God.

Acts 5. 3, 4. Hebr. 3. 4. Job 33. 9. Job 26. 13. Psal. 104. 30. 1 Cor. 2. 10. Isaiah 40. 13. Psal. 139. 7. Heb. 10. 5. Verse 7. Luke 1. 35.

See.

Sect. XL.

AND as the *Holy Ghost* is a SPIRIT in respect of his *Essence*, being One glorious God with the Father and the Son; (for as God the *Father* is said to be a Spirit, *the Father seeketh such to worship him as may do it in Spirit*, (and then it follows, *God is a Spirit*) and God the Son (who is expressly said to be the express *Image* of his Fathers *Person*,) *through the Eternal Spirit*, (that is to say) his God-head) *offered up himself*,) So the Holy Ghost is *The Spirit* in respect of his wonderful *Subsistence* in the blessed *Trinity* by way of *ineffable Spiration* between the Father and the Son, betwixt whom He *carryeth* and *re-carryeth* the mutual and Eternal expressions of *Divine delight* and complacency which the Father and the Son have naturally, necessarily, and unchangeably each in other; who therefore said both to *proceed from the Father*, and yet to be the *Spirit* of his *Son*, and called in the Old Testament, the *Breath of the Almighty*, and in the New, the *Spirit of Christ*; His *Mysterious Subsistence* being most nearly shadowed out to our weak apprehensions by our *breathing*, which is the *Going* and *Coming*, *Efflux* and *Reflux* of our Breath, (and so he is compared to the *three* fluid and moving Elements of *Air*, *Fire*, and *Water*, but never to the dul fixed Element of *Earth*) for as the *personal property* of the Father, is to *Beget*; of the Son to be *Begotten*; so of the Holy Ghost, to *Proceed*. And now how awful should the Thoughts of Him be unto us, who is a SPIRIT in his ESSENCE, THE SPIRIT in his SUBSISTENCE; in both, *Uncreated*, *Infinite*, and *Eternal*; who dictated and *Indited the Word*, *built the World*, *garnisheth Heaven*, *furnisheth* and *reneweth the Face of the Earth*, *made Man*, *Knows all things*, *fills all Places*, *and is every where present at all times*; whose peculiar and stupendious Work it was to *Sanctifie the Womb*, the

The Holy Ghost called the SPIRIT as to his subsistence. Joh. 4. 23, 24. Hebr. 1. 3. Heb. 9. 14.

Mat. 3. 16, 17.

Gal. 4. 6. Job 33. 4. Rom. 8. 9.

Rom. 3 8. Mat. 3. 11. Isaiah 44. 3.

John 15. 26.

Col. 1. 16.

Mat. 28. 16. Fruit whereof was to be the *Saviour of the World*, and *prepare him a Body in whom the fulneſs of the God-head was to dwell bodily*; *in whoſe Name*, together with the *Fathers* and the *Sons* we are *Baptized*, and whoſe *Communion*, together with *the Grace of Our Lord Jeſus Chriſt*, *and the Love of God*, we do Implore; Of whom therefore I may ſay (as the Apoſtle of *Melchiſedec*, Now *Conſider how great this man was*) Conſider how great this Spirit is.

2 Cor. 13. 14.

Hebr. 7. 4.

Sect. XLI.

The high Reverence we ow to the Holy Spirit.

AND yet Wo is Us! What *ſlight*, and *low*, and *mean Thoughts* are the *Carnal Minds of Men* apt to have of the *holy Spirit of God*, which the Scripture foreſeeing in Deep wiſdom (as in *Parental Relation*, the *Mothers fear* to be moſt *eaſily* and *uſually* neglected and forgotten by Children; It ſets a ſpecial Guard upon it, ſaying, *Ye ſhall fear every Man his* Mother *and his* Father, though her *Order* be *Laſt*, becauſe the Fear of the Mother is ordinarily *too much the leaſt*) ſo in the cauſe of the *Third Perſon*, whoſe *Order* of Subſiſting is after the *Father and the Son*, though in Honour he be *Co-equal*, and in Eſſence *Co-Eternal*, I ſay, It (ſets a moſt dreadful Guard upon that Awe and *holy Fear* that We owe to the *Holy Spirit*, when it ſaith, *All manner of Sin and Blaſphemy ſhall be forgiven unto men, but* THE BLASPHEMY *againſt the* HOLY GHOST *ſhall* NOT *be forgiven unto Men, And whoſoever ſhall ſpeak a word againſt the ſon of man it ſhall be forgiven him, But whoſoever ſpeaketh againſt the* Holy Ghoſt *it ſhall not be forgiven him, neither in this world, neither in the world to come*; which laſt words are no *Indication* that there is *any Forgiveneſs* of any Sin in *another world* that is not pardoned in this, But a *vehement aſſertion* that there is no *forgiveneſs for this Sin in any world*, Therefore where S. *Luke* ſaith plainly, *It ſhall not be Forgiven*, S. *Mark* explains this Phraſe of S. *Matthews*, ſaying,

Sin againſt the Holy Ghoſt.

Mat. 12. 31, 32

NOTE

Luke 12. 10.
Mark 3. 29.

saying, *It hath never Forgiveness*. And so in the mouths of three Evangelists you have this dreadful Word established, and this Guard set (like that *terrible Cherubim and Flaming Sword*) to preserve that *High Reverence that Mortals owe to the Holy Ghost. All other Blasphemies* (saith Christ) *wherewith soever they shall Blaspheme shall be Forgiven*, and indeed have been so; *I was a Blasphemer*, saith S. *Paul*, *But I obtained mercy*: But *whosoever shall* (wittingly, wilfully, and malitiously) (*Reproach the Holy Ghost* (as the Pharisees here did, *they said* (of Jesus) *He hath an unclean Spirit*, whose *works did testify of him*, *That he cast out Devils by the* SPIRIT *of* GOD, and *that the Kingdom of God was come unto them* (as himself speaks) Ten Thousand Woes shall be the Portion of such an One.

Mark 3. 28.
1 Tim. 1. 13.
Mark 3. 30.
Luke 11. 47.
Mat. 8. 12.

Sect. XLII.

AND here once for ever let me caution this *Impious Age* of coming near unto any thing that *looks like*, or comes near the *sin that is unto Death*, even as *Moses* charged the Congregation of *Israel* concerning *Corah* and his Complices, that they should *not come near those wicked persons*, Let me charge thee, O Man, whosoever thou art, in the fear of God, that thou entertain not a *Contemptuous thought*, much less utter a word against the *written word of God*, for it is (as you have seen) the *Dictate of the Holy Ghost*. And here I cannot but make an Honourable mention of that *Honourable Person*, who hath made Himself truly so, by that most serious and ingenious complaint of his, of the *Prodigious folly of the Times*, *whose onely wit seems to lie in a prophane and scurrilous abuse of Holy Scriptures*. But it may be observed as of Our Saviours, so of these *Scripture-scoffers*, that as they were part of our Saviours proof, that He was the Prophecyed *Messiah*, for even those scoffs, as we have seen, were part of what was *fore spoken* concerning

Caution against Reviling the Spirit. Numb. 26. 10. 1 John 5. 16.

In Scripture.

Mr. R. Boyl in his late piece of Scripture Style.

ning him *Eight and twenty Generations* before he was born; so are these part of the accomplishment of the *Prophecies of that Book* which told the World of these Men (*sixteen hundred years* almost) before they came unto it, *Be mindful* (saith the Apostle) *of the words which were spoken before by the Holy Prophets, and of the Commandments of Us the Apostles of the Lord and Saviour: knowing this first, that there shall Come in the Last dayes* Scoffers. Wherefore We *revere in our* Thoughts what they *revile with their tongues*, and so much the more *Because* They do *so*. But as Our Lord saith, *Offences must needs come*, yet they bring their *woe* with them, so let me say to these Men in the Prophets words, *Be not* Mockers, *lest your Bands be made strong*.

2 Pet. 3. 2, 3.

March. 18. 7.

Isaiah 28. 22.

Further, Take we heed that our THOUGHTS *despise* not any of the Operations of this *Holy Spirit*, as prophane *Michal* did holy *David* in her heart. S. *Jude* speaks of *Praying in the* HOLY GHOST; and S. *Paul* of *Praying alwayes with all* Prayer *and supplication in the* Spirit. The Old Testament speaks of a *spirit of supplication*, and the New of a *spirit of Adoption*, crying or whereby we cry, *Abba, Father. The Spirit helpeth our Infirmities, for we know not what to pray for* (there's matter) *as we ought* (there's the manner) *but the Spirit it self maketh Intercession for us with Groanings which cannot be uttered: And he that searcheth the hearts, knoweth what is the mind of the Spirit, &c.*

2 Sam 6. 26. In Prayer. Jude 20. Eph. 6. 18. Zech. 12. 10. Rom. 8. 15. Gal. 4. 6. Rom. 8. 26.

Verse 27.

So likewise saith the Apostle, *having gifts differing according to the grace that is given us, whether Prophesie, let us Prophesie according to the proportion of Faith, or Ministry, let us wait on Our Ministring, or he that teacheth, on teaching, or he that exhorteth on exhortation; Now the manifestation of the* Spirit (saith he) *is given to every man to profit withall*, so that where there's no manifestation of the Spirit in the *Preacher*, there can be no profit to the *Hearer*, for *to One is given by the* Spirit

Preaching. Rom. 12. 6. Verse 7. 8.

1 Cor. 12. 7.

Spirit *the word of wisdom* to apply, to another *the word of knowledge* to explain, (some excel in one thing, some in another: but all) *by the same* Spirit, *And* (saith he) *I give You to understand, that no man speaking by the Spirit calleth Jesus accursed: Now there are diversities of gifts, but the same Spirit.* 'Tis the Spirit when we meditate, that must *take of Christs, and shew it unto us*; And when we speak, 'tis the Spirit that must *give us utterance*, and *Preaching* must be *not in the inticing words of Mans wisdom*, but *in the demonstration of the* Spirit.

Verse 8.

Verse 3.

Verse 4.

John 15.26. and 16.14. Acts 2.4. 1 Cor. 2.4.

Sanctification, moreover, is a peculiar work of the *Spirit* in every true Christian; For if *any man have not the spirit of Christ, the same is none of his.* The *Corinthians* were made *Saints*, when they were Converted and made *Christians*. *To the Church of God which is at* Corinth, &c. *called to be* Saints; And *such were some of You* (saith the Apostle to them) *but now you are* sanctified *by the* spirit *of our God*: so the Apostle salutes the *Saints* in *Achaia*, *Rome*, *Ephesus*, &c. We have *known* indeed *the Blasphemy of too many who have said they are* Saints, *and are not, but do lie, but are of the Synagogue of Satan* (like those *Brethren in Iniquity, who troubled* Israel, *and made him stink among the Inhabitants of the Land*) who shall bear their own judgment, yet this shall no more excuse those *Ismaels, who persecute those that are truly born after the spirit*, and Revile *the* very *Saints of the most High* (as the Prophet calls them) then it doth the Indignities done to the *True Christ*, because (as was Propheſyed) *False Christs do arise.*

Sanctification

Every true Christian is a Saint.

1 Cor. 1. 2. 2 Cor. 1. 1. Chap. 6. 11. Eph. 1. 1, 15. Rom. 1. 7.

Mock Saints.

Revel. 3. 9. and 3. 9.

No ground for reviling the True.

Gen. 34. 30. Gal. 4. 29. Dan. 7. Mat. 24. 24.

All the godly have Gods Spirit. Rom. 8. 15.

The Scripture saith expreſly, That the Children of God, *are led by the Spirit, do mind the things of the Spirit, are after the Spirit, do walk after the Spirit, are in the spirit, must walk in the spirit, do sow the spirit, do reap the spirit, have received the spirit, who is in them, whom they have of God as Fruit-bearer, Law-giver, yet a Liberty-giver, and Life-giver, as a Builder, and as an In-dweller, to mortifie and to quicken, to Convince and to Comfort, to teach*

Verse 5. 9. Gal. 5. 16. 25. and 6. 18. Rom. 8. 13. 1 Cor. 6. 19. Gal. 5. 22. Rom. 8. 2. Ephes. 2. 22.

1 Cor. 3. 16. Rom. 8. 9, 11, 13. John 16. 7, 8. & 14. 26. and 16. 13. Psalm 51. 18. and 143. 10. Eph. 1. 13, 16. Rom. 8. 14. Eph. 4. 3. & 2. 18. 22. 1 John 4. 13.

teach and to bring to remembrance, to guide into the way, to uphold in the way, and lead to the end, to be the earnest of their Inheritance, and the Witness of their Son-ship, the seal and the sealer, wherewith and *whereby they are sealed unto the day of Redemption, by whom they have an access to the Father, who are also an habitation of God through the Spirit.* Such are the undoubted Operations of the Spirit in those that shall be saved, for *hereby we know that we dwell in Him, and He in us, because He hath given us his* Spirit.

Heb. 10. 62.

And therefore take heed, good Reader, of reviling any of these workings, or of scoffing at the words (for surely we cannot but think that the Holy Ghost knows best how to express his own workings) O think of this, that *despight done to the Children of Grace* supposeth a *Trampling under foot the Son of God*; And truly one would think one might say in this Case, as *Ahasuerus* did in another, *who is he, and where is he that durst presume in his heart to do so?* O Tremble, good Christian, at the very Thought of such a thing, that the Holy Spirit of God should be *grieved* or *vexed* by the sons of Men, but especially that any should presume to Blaspheme him. And let this serious *thought* dwell with thee, That it is the Sin against the *Spirit of Grace*, that excludes from *Grace to Repent of* SIN. Thou therefore that bowest the knee at *Our Father*, and at the Name *Jesus*, Remember that there is a Third, *who together with the Father and the Son, is to be worshiped and glorified.*

Hester. 7. 5.

Eph. 4. 30. Isaiah 63. 10.

Sect. XLIII.

High thoughts of our Obligations to the Spirit.

TO proceed, He that hath *Right Thoughts* of the *Spirit*, thinks himself alike beholding to the *Spirit*, as to the *Father* and the *Son*, in the business of his *salvation*, for to the working of the Father and the Son, both which are Great and Glorious in Mans salvation, there must be added the *supply of the Spirit*, For *God hath chosen us to salvation*, as well *through*

Phil. 2. 19.

sancti-

ſanctification of the ſpirit, as through the Belief of the Truth. And therefore (ſaith Chriſt) *I will pray the Father, and he ſhall give you another Comforter, that He may abide with you for ever, even the ſpirit of Truth,* &c. And again, *It is expedient for you, that I go away, that I may ſend* Him *to you.* 2 Thel. 1. 13. John 14. 16. And 16. 7.

It is expedient; that's a great word, He ſaith not onely, it will be *as well for you* if He come to you, as if I had ſtayed with you, but *it is expedient for you* that I go, that He may come: As in works that muſt paſs through more hands then one, it is Expedient that the *Firſt* hand be taken off, that the *Finiſhing* hand may come. And therefore the *Finiſhing work* is the Spirits work. The Father (by his Mercy,) The Son (by his Merit and Mediation) and the Spirit (of the Father and the Son) by his *Indwelling*,) as theſe *Three are One* in themſelves, ſo in Mans ſalvation, which (Scripture ſaith) *is in the Son*, given us by the *Father*, but ſent us home by the *ſpirit*. *When the Comforter is come* (ſaith Chriſt) *whom I will ſend to you from the Father, even the ſpirit of Truth, He ſhall teſtify of Me.* The *Grace of Our Jeſus Chriſt, and the Love of God* is brought home to us, and We to it, by *the Communion of the Holy Ghoſt*. The Son by his *Incarnation* (which was *the Work which his Father gave him to do*) brought Heaven Down to us, and the *ſpirit* in our *Regeneration* (wherein we are ſaid to be *Born of the ſpirit*) makes us his Temples and Gods Habitations, and builds us up to Heaven. The Son *Offers up himſelf*, and makes us acceptable to a *juſt God*, through his comlineſs, that is to ſay, his Righteouſneſs, put upon us; And there is alſo an *Offering* up of us, a making of us amiable to an *Holy God* by the Holy Spirit. That the *Offering up of the Gentiles* (ſaith the Apoſtle) *might be* Acceptable *being ſanctified by the* Holy Ghoſt. The *Maker* of the New Covenant is the *Father*, The *Mediator* of it is the *Son*; And the great *Matter* of it is the *Spirit*, for this is the ſum of All, *I will put my ſpirit within you*, who is there-

The finiſhing work in mans Salvation the Spirits work.

1 John 5. 11. John 3. 16. John 15. 21. 2 Cor. 13. 14. John 17. 4. John 3. 8. Eph. 2. 21, 22. Hebr. 9. 14. Epheſ. 1. 6. Comm Rom. 15. 16. 2 Cor. 6. 8. Hebr. 8. 6. Ezek. 36. 2.

Eph. 1. 13. Holy Spirit the great New Testament promise. Luke 3. 25. Acts 1. 4. Verse 7. 8.

therefore called the *holy Spirit of Promise.* For as the *Coming of the Messiah* was the Great Hope and Expectation of the Fathers of the *Old Testament*, which is therefore called a *waiting for the Consolation of* Israel, so the *coming of the Holy Ghost* in the *New*, and therefore called a *waiting for the Promise of the Father*; And therefore when the Primitive Disciples were curiously inquisitive, and desirous of the *Knowledge of the Times and Seasons*, Our Gracious Saviour who best knew what was best for them, confines them to and comforts them with this Expectation that *the Holy Ghost should come upon them.* And Oh that many whose vehement Desires run out that way, (*viz.*) after knowledge of times and seasons, would endeavour more for the sweet Influences and Incomes of the Holy Ghost, whose *Fruits* (saith the Apostle) *are Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance, against which there is no Law.*

Fruits of the Spirit. Gal. 5. 22, 23.

Sect. XLIV.

Blessed fruit.

O Blessed Fruit of the thrice-Blessed Spirit (for this was *the Blessing of* Abraham *come on the Gentiles through* Jesus Christ, *even that we might receive the Promise of the Spirit through Faith. The Fruit* that undid us was *Forbidden Fruit*, Fruit *against Law, but against such there is no Law*: Man *Eating* of that Fruit, was *to die the Death*, but this Spirit of Life *makes us free from the Law of Death*, so that now We *have our fruit unto holiness, and the end Everlasting Life.*

Gal. 3. 14. Gen. 3. 17. Chap. 2. 17. Rom. 8. 2. and 6. 22.

Sweet Fruit. 2 Cor. 3. 17.

Sweet Fruit, may I well say, if *Life* be *sweet* or Liberty *(for where the Spirit of the Lord is, there is Liberty)* or if *Peace* be *sweet*, or Love *lovely*, or Joy *joyous*: Or if these be not enough, here is Temperance, Meekness, Faith, Goodness, *&c.* We may say here (as 'tis said in the Canticles) *at our gate are all manner of pleasant fruits*: Here, I am sure, I may say, and not beguile my Reader, are fruits *pleasant to the Eyes, and*

Cant. 7. 13.

Gen. 3. 6.

good

good for Food (*for the Kingdom of God is not meat and drink, but Righteousness, and Peace, and Joy in the Holy Ghost*) and truly *to be desired to make one Wise, for the things of God knoweth no man, but the Spirit of God, now we have received not the Spirit of this World, but the Spirit which is of God, that we may know the things that are freely given to us of God, which things also we speak not in the words which mans wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual*; and therefore He is called *the Spirit of Wisdom and Revelation*, that *We might know the hope of his Calling, and the Riches of the Glory of his Inheritance in the Saints.*

Rom. 14. 17. 1 Cor. 2. 13. Verse 12. 13. Eph. 1. 17, 18.

The Fruit forementioned was *of the Tree of Knowledge of Good and Evil*, but *the Fruit of the Spirit is in* all GOODNESS, *Righteousness*, and TRUTH. Here is ALL Good, and No Guile. So then if *Goodness* it self be Good, if *Righteousness* be Desirable (for *We through the Spirit wait for the hope of Righteousness by Faith*,) if *Truth* be amiable, (for He is also called *the Spirit of Truth*, and said to *guide into All Truth*.) In a word, if *according to the Riches of the Glory of God, We are strengthened with might in the inner man by the Spirit, changed into the same Image from glory to glory by the same Spirit*; *If there be any Consolation in Christ, or comfort of Love joyned with the fellowship of the Spirit*; If God be a good Gueſt, (for *Ye are the Temple of God, if the Spirit of God dwell in you*,) Or if Heaven be worth having, or that it be good for us that *dwell in this Tabernacle, to be clothed upon, that Mortality might be swallowed up of Life*, the *Earnest* whereof is the *Spirit*, Surely well may the Fruit of the Spirit be ſaid to be in *All* Goodneſs. As *Money answers* All *things*, in temporal Reſpects, ſo where one Evangeliſt ſaith, *how much more shall your Father give* good Things, &c. The other reads, *How much more shall he give the holy* Spirit *to them that ask him*, ſo that the Holy Spirit anſwers *All good Things*.

Gen. 2. 9. Eph. 5. 9. In all goodneſs and truth. Gal. 5. 18. John 15. 26. and 16. 13. Eph. 3. 16. 2 Cor. 3. 18. Phil. 2. 1. 1 Cor. 3. 16. 2 Cor. 5. 4. Verſe 5. Eccleſ. 11. 19. Spirit anſwers all good things.

And

Drunkards quench this Spirit. Isa. 28.1. 2 Thes. 5.19. Hosea 4.11. Eph. 5.18. Luke 21.34.

And here I cannot but lament the *Drunkenness* of our *Ephraim*, who by abusing *good things*, sin away the *Best Thing*, *quenching the Spirit* with strong Drink, which as *it takes away mans heart*, so it keeps away Gods Spirit, as Scripture saith, *be not drunk with Wine, wherein is excess, but be filled with the Spirit*, for that clean Spirit can not dwell in an Heart (especially) *overcharged with Surfeiting, Drunkenness*, and odious excess.

Sect. XLV.

Pray for the Spirit. Psal. 143.10. & 51.11,12. Acts 1.4. Survey his Workings. Rom. 8.26.

WHerefore, good Reader, *say as* David, *Thy Spirit is good*, and *Pray as* David, *O take not thy holy Spirit from me, but uphold me with thy free Spirit*, Pray and wait for the Spirit, having put the *Promises* in suit by *Prayer*. Survey his daily workings, and *work thou with him*, for the Word himself useth as to his helping our Infirmities, *συναντιλαμβάνεται*, is a Metaphor taken from two that *lift together one over against another* at the same stone or piece of Timber to lay it in the Building.

Prize his Witnessings. Verse 16. 17. Acts 9. 31.

Moreover, prize his Evidence, for as he worketh, so he *witnesseth with our Spirit, that We are the Children of God, and if Children, then Heirs*, &c. *walk in the comfort of the Holy Ghost* (as Scripture speaks) even of his Evidence, who is both *Earnest*, *Seal*, and *Witnesse*.

Listens to his motions. Revel. 22.10. James 3.17. Rev. 2.7.10,29 Chap. 3.6,13, 22.

Listen to the Spirit, who never bids us to our hurt, *the Spirit saith come, take of the water of Life freely*; His *Charmings* are *Wise*, his *Reproofs an excellent Oyl*, his *Convictions, Kindness*; and all his motions, Dictates and Counsels are *first pure, and then peaceable. He that hath an Ear, let him hear what the Spirit saith to the Churches*, 'tis six times over in two Chapters; it seems We are *dull of hearing* when Our *best friend is speaking*; We could hear the *Serpents* first hissing, listen to Satan when he doth but whisper to us, but when the Spirit speaks so loud, that

All

All should hear, even to *the Churches*, He finds *deaf ears* growing upon our *Hearts*; and when he comes unto us by his sweet insinuations, we treat this Heavenly Messenger, as *Haman* did King *Davids*, *cutting* off his motions *in the middle*, and so we send him grieved back, to the high provocation of God that sends him. But the Spirit is (as his *Fruit is*) Long-suffering, or else He would not *so long strive with Man*, with froward and stubborn man, but yet think He will not *always* do it, as God roundly told the Old World. But Wo, Wo unto thee if thou Sin away the Spirit, for *casting away from Gods presence* is inseperably annexed to the *taking away his holy Spirit*, (as it is in the Psalmist) and those *Spirits* are sad proofs of it, to *whom God went and Preached by this Spirit in the days of* Noah, for being then *disobedient*, they are now in *Prison*; And sure We cannot but think it just and reasonable that we carefully hearken to him, when ever he comes on *Gods Errand* to us, Who (if ever we would speed) must go on *Our Errand* to God, and *make Intercession for us*.

And oh how disingenuous and injurious must we needs think it, on the other hand, to *grieve* him that Comforts us, which the Apostle saith we do, when we *put not off, concerning the former Conversation, the Old Man which is corrupt, according to deceiptful Lusts, and put not on the new Man*, &c. when we *put not away lying, corrupt Communication*, undue courses for a Livelihood (instead of *diligence* in our *lawful Calling*,) *anger, Bitterness, Evil-speaking, and all Malice*; even by All such undue Affections, Words and Actions; Nay that We should *Vex*, yea *Resist* him, as the *uncircumcised in Heart and Ears*; nay *quench the Spirit*, with excess of Wine, &c. as is said before, put him quite out (as *Saul* said, God is *departed from me, and answereth me no more*) now Fire is put out as effectually by *not putting on of Fuel*, as by putting on of Water, and the *holy Spirit quenched by* Sins of *Omission* as of *Commission*, by Contempt and wilful neglecting of holy Duties,

1 Sam. 10. 4.

Psal. 51. 11.

COMMIT

1 Pet. 3. 18. 19. 20.

Rom. 8. 26.

Grieve not the Spirit. Eph. 4. 21. to 25. 26.

How that may be.

By Commissions.

Isai. 63. 10. Acts 7. 51.

1 Sam. 28. 15.

Omissions.

Means and Ordinances; and therefore *Pray without ceasing, give thanks in every thing* is put into the front, and *Despise not Prophesyings* comes up in the rear of that Apostolical grand Caveat *Quench not the Spirit.* Rather let us (as *made* by Christ *Priests unto God*) keep *always burning* upon our Hearts this *holy Fire:* and stir it up by meditation, *while I was musing,* saith *David, the Fire burned*; and blow it up by Prayer, *Teach me to do thy will, O God, thy Spirit is good,* &c. Especially let us Pray, and watch, and wait (as the Primitive Disciples) for the Lords *Spirit on the Lords Day*; And let us add the Fewel of diligent and industrious Observation to all his fervent motions, when we *hear the sound of his goings, then let us bestir our selves*; When the Holy Ghost saith, *to day if ye will hear his voice,* let us not harden our hearts; not put him off till to morrow, for the Spirit (is as *the Wind that) bloweth where* and when *he listeth*; when *the Spirit saith Come,* let the *Bride say Come,* and *let him that heareth say Come.* Let us not harbour any Carnal, Low, *base Thoughts* of this glorious Spirit, this was *Simon Magus* his sin. Especially let us not by close Hypocrisie or secret dissimulation *agree to lie to the Holy Ghost,* and so *to tempt the Spirit of the Lord,* this was *Ananias* and *Sapphira's* sin, and it cost them dear, and they are peculiarly said to *tempt the Spirit,* because it is his peculiar work to *search All things.*

1 Thes. 5. 17, 18, 19.
Revel. 5. 10.

How to cherish the Spirit.
Psalm 39. 3.
Psal. 143. 10.
Revel. 1. 10.

1 Sam. 5. 24.
Hebr. 3. 8.

John 3. 8.
Rev. 22. 17.
Harbour no base thoughts of the Spirit.
Acts 8. 19, 20.
Acts 5. 9.

1 Cor. 2. 10.

Sect. XLVI.

AND now to shut up all, what Holy Fear and Love of this Holy Spirit may at once fill Our THOUGHTS, when we consider that although HOLINESS be the *peculiar Attribute* of the Spirit, from which he receives his *Denomination* (even as Greatness is peculiarly ascribed to the *Father* (who is therefore said to be in Heaven, and *Kingdom, Power, and Glory* to be his) and *Grace* to be the Son) in respect of which special property of the Spirit,

The wonderful condescention of the Holy Spirit in the work of Mans salvation.
Mat. 6. 9, 3.
Rom. 16. 24.
1 Cor. 16. 23.
Gal. 6 13.
Phil 4. 23.

rit, All sin against God is said, in a special manner, to *Vex the Spirit*, yet such is the rich Mercy of this Holy Spirit in Condescention to poor mans Salvation, that He undertakes it (as his peculiar Office and Work) to come into mans Heart unfitted, and unfurnished, when *Lyes, Ochim*, and *Lyn have dwelt there*, when *vain Thoughts have lodged there*, into a very sink of sin, *a house without windows, a heap without order*, a very *Hell of cursed Confusion* and of every *hateful and hurtful lust*; and that when there was *none to go before him*, or to prepare for him, Whereas *though herein God commended his love to us in that while We were Enemies Christ dyed for us*, yet would not the Son be born to die, or lodge in a Womb, or come into the world, till this Spirit went before him, to prepare a place for him, and *to fit a Body to him*, for so may the word be rendred, *a Body hast thou prepared me*, or a *Body hast thou fitted me*. 2 Thes. 3. 18. Heb. 10. 5. As in the Margin.

O sweet Spirit! what Tongue can praise, or heart prize thee according to thy glorious Grace to poor sinners? When God first *breathed into man the breath of Life*, He was a lump of innocent Clay; but when thou comest to breath the breath of *New Life* into sinful man, thou breatheſt into a noysome Carkasse, an heart *full of Rottenness*, and takest up thy Dwelling in that very part where his *Plague sore* runs. And now seeing Thou dost not shun those that have the *Plague of the heart*; Come in, thou blessed of the Lord, to this Heart of mine, Thou art a *Fire* that can purge my Dross, and not be impaired; a *Water* that can wash away all my filth, and not be defiled; Now to thee, Blessed Spirit, with the Father and the Son, be Glory for ever. *Amen*. Genesis 2. 7. 1 King. 8 28. 2 Chron. 6. 29. Mat. 3. 11. Isaiah. 44. 3.

Sect. XLVII.

FINALLY, As our Thoughts of God, so our Thoughts *For God* are onely *Right*, when agreeable to *Scripture Rules*, For as the second Commandment Thoughts for God must be by Scripture Rule.

See Bp. *Andrews*, on the second Commandment, Image and Imagination, Cogitation. Col. 2. 23. Mat. 15. 9. See Bishop *Taylors* Dissuasive, pag. 48. Isa 29. 13, 14. 2 Sam. 7. 2. 2 Chron. 3. 3. and 29. 25.

commandment forbids all IMAGES, so also all IMAGINATIONS in the things of God that are not warrantable by the Word of God. The Hebrews expres both by one word, for *Thoughts* are the *Images of things* in our minds. What the Apostle calls *Will-Worshi*, Our Saviour calls *Vain-Worship*, though the *things may have a shew of wisdom and humility*, where the *fear towards God is taught* (as in Popery) *by the* Precepts *of* Men.

When *David* took up thoughts of *Building God an House*, he consulted *Nathan the Prophet*, which when *Solomon* was allowed to accomplish, it is said, *Now these are the things wherein* Solomon *was instructed for the Building of the House of God*; which when *Hezekiah* did restore, 'tis said also, he set the Levites in the House of the Lord with Cymbals, with Psalteries, and with Harps, according to the Commandment of *David*, and of *Gad* the Kings Seer, and of *Nathan* the Prophet, for so was the COMMANDMENT of the LORD by his Prophets.

Rom. 10. 2.

Zeal without *Knowledge* is *Heat* without *Light*, which is so like Hell, that it cannot be pleasing to the God of Heaven; for Hell is a *Fire that never goes out*, and yet *Outer Darkness*. Wherefore, Reader, when ever thou thinkest to do any thing for God, Ask his Word first, whether it will be well taken. How lamentable is it to think how perniciously Our Thoughts for God may miscarry for want of this. Some *kill* Gods Saints, yet *think they do God good service*, and saith *Paul*, *I verily thought with my self, that I ought to do many things contrary to the Name of Jesus of* Nazareth. Poor *Uzzah*, no doubt, thought to do God a good piece of service, when

Mark 9. 44. Mat 25. 30.

John 16. 2. Acts 26. 9. 2 Sam. 6. 6, 7. Bp. *Taylors* Preface to his Dissuasive.

The Roman Church can never justifie her self from Idolatry, yet if it were but suspitious, God is jealous and will not endure any causes of suspition, or motives of jealousy. Things like Idolatry can no ways be excused. Bp. *Taylors* Dissuasive from Popery, pag. 57.

He

He put forth his hand to stay the Ark, when the Oxen shook it, but God smote him for his Errour, that he died. A severe punishment, may some man think, and a slender errour, especially considering that the Man meant well; But when we consider that of all the Decalogue, the mention of Gods jealousie is onely annexed to the second *Commandment*, (now jealousie hath a sharp Eye not onely upon the *down right Act*, but also upon every thing that comes near it, or leads to it, or looks like it,) We cannot wonder at the formidable instances of Gods severity recorded in Scripture, such as *Uzzah* here, and *Nadab* and *Abihu* were, who *offered* ('tis not said Forbidden Fire, but) *strange Fire before the Lord, which he commanded them not, and there went out a Fire from the Lord and devoured them.* Onely just in the Verse before there was *holy Fire upon the Altar*, which God sent down from Heaven in the sight of the People, and God would have this *Fire preserved*, and (it seems) onely made use of in the case of holy Offerings. I shall shut up his head with that remarkable Text of Scripture, *Shew them* (saith God to the Prophet *Ezekiel*) *the form of the House, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the Ordinances thereof, and all the forms thereof, and all the Laws thereof; and write it in their sight, that they may keep the whole form and all the Ordinances thereof, and do them.*

Chap. 9. 24.

Lev. 6. 13.

Levit. 10. 1.

Ezek. 43. 11.

THE CONCLUSION

Of the Whole,

With Motives *and* Rules *for the keeping of* Thoughts *RIGHT.*

Sect. I.

Exhortation to self reflection by and upon our Thoughts.

AND thus having given *Rules* for the *Tryal* of Thoughts, and certain *Schemes* of such Thoughts as are according to *Rules*: Let me earnestly Exhort Thee, O Reader, to think seriously of thy Thoughts, That Thou mayest know what to think of thy Self, and what God thinks of Thee.

For, Non Aper Auditu, sphynx visu, Simia gustu, &c. Prov. 12. 26. Verse 5.

For as man *Excels* not other Creatures in seeing, hearing, tasting, *&c.* but in *Thinking*; So therefore is the *Righteous* said to be *more Excellent then his Neighbour*, in this same Chapter where *the Thoughts of the Righteous are said to be Right*; for herein a good man excels Another, more then another excels a Beast, *For even Man that is in honour, and considereth not, is like the Beasts that perish*, saith the Psalmist. Therefore saith he to God, *Consider my Meditation*, and

Psalm 49. 25.

Psalm 2. 5.

and if God consider our *Thoughts*, it concerns us sure to Consider them; And therefore saith also of himself, *The Meditation of my heart shall be consideration, or Anim-adversion* (for so the word signifies as well as *understanding*) and so may refer to the *Reflex Acts* of the mind upon it self, as well as its *direct Acts* upon other Things. Psalm 49.2. Ab eadem Red.

Sect. II.

AND yet alas such is the *corruption* of Mans Mind by Nature, that few can be fouud *free to think of their Thoughts*, except it be *corruptly* to *think them* FREE.

But yet They that are Partakers θείας φύσεως, of a *Divine Nature*, (to speak with Scripture) will bear some Resemblance of the *Divine Mind*, which begets in it self *the express* Image of it self (as the Apostle speaks) by self-Reflection. And as the *Internal begotten* WORD was the Eternal Delight of the DIVINE MIND, (*I was daily his* DELIGHT,) So if Thou make it thy *Daily Business*, conscientiously to converse with *the hidden man of thine heart*, in this Excellent way of self-Reflection; This will be not onely as the *chewing of the Cud* in the Levitical Law, a signe unto thee of a *clean heart*, but will also embalm thy soul, as it were, with a certain Divine delight, a Cælestial serenity and satisfaction. 2 Pet. 1. 4. Hebr. 1. 3. Prov. 8. 30. 1 Pet. 3. 4. Levit. 11. 3.

Sure I am that the best Christians do find themselves shortest fed with spiritual Joy, when through *Sin*, *Sloth*, or *Dissuetude*, they are least *Wont* or *willing* to turn into themselves by this *self-Reflection*.

The *hidden Manna* is meat for the *hidden Man*, and thou must turn in there, if thou wouldest tast of Gods Dainties. Christ will not sup with Thee, except He find thee at home, *I will come in to Him* (saith Christ) and *sup with him*; And therefore if Thou wouldst *sup with Christ*, Thou must also turn in to Revel. 2. 12. Revel. 3. 25.

Thy self. *The stranger* (to God and the *stranger* to himself) *doth not intermeddle with this Joy.*

Prov. 14. 16.

And now hoping, good Reader, that this little Treatise will find thee thus *at home*, and *All well there*; I shall onely add a few *helps* for the *keeping Thoughts Right*, (for it is not enough that the *Watch* be *well set*, but it must be *well kept.*)

1. In some moving Notional Considerations.
2. In some practical Rules.

Of each of these very briefly, and so we shall shut up all.

1. Motive to Right Thoughts.

I. Motive *to Right Thoughts.*

CONsider that as thy *Pulse*, so thy *Thoughts* will be alwayes *Stirring* to thy *Dying-Day*. Now what is alwayes in *Motion*, had need be well Ordered. If thy Thoughts *boyl* not *up with a good matter*, as the Psalmists did, they will be as the *Raging Sea that cannot rest, but is still casting up Mire and Dirt.* Though Thou canst not alwayes be *waking*, yet thou canst *Sin sleeping*, because thou canst *Think sleeping*, and we have seen that the *very thought of foolishness is sin.* As in the Law, a Man might be *unclean* by *that which happened in the Night*, so our Thoughts may *drop Defilement* upon our Consciences, when we are *asleep* in our beds: And Oh let this Consideration *awaken* us to Repentance even for *Thought-sins* of our *sleep!*

Psal. 146, 3. Thoughts will be alwayes stirring. Psalm 57. 21. Isaiah 57. 20. Isaiah 57. 20.

Prov. 24. 9. Deut. 23. 16.

'Tis the *Policy* of Princes to keep *working* HEADS well imployed, and so must we deal with our *working* HEARTS.

2. Motive. Glorious Theme for thy Thoughts. Heb. 12. 2, 3. Colos. 2. 3.

II. Motive.

NExt Consider what a Glorious Theme for thy Thoughts, God hath provided, (even All Good in One) in that *short and sweet Rule*, CONSIDER JESUS (*in whom* are hid *all the treasures of Wisdom and Knowledge.*

Astronomy

Astronomy doth but survey a Dung-hill, for *Stars* are but *Dirty Clods* in comparison of that Glory that lyes within Reach of the ASTROLABE of thy *Thoughts* if thou do but *Rightly Consider* JESUS.

Truth is, 'tis a wonder a Christian *can much think of any thing* for *thinking of his Christ*, but that we are so much *Corruption*, and so little *Christian*. Saint *Paul* could hardly do it; perhaps He forgat his Cloak at *Troas*, when he left it behind him; yet he had not, good man, much else to think of but the Cloths to his back. But however, we are sure that we find him wrapping himself up, almost every other line, in the warm Thoughts of a JESUS. Blessed Soul! strip him to the Back, or rip up his Bosom, there you still find *the marks of the* Lord JESUS. And here methinks I could even *forget my self*, and run along in my Thoughts with this sweet Apostle, but that I must not forget my Reader, for 'tis time to be hastening towards a Conclusion.

Gal. 6. 17. As 'tis said, *Callis* might have been read in Queen *Mavies* heart, if it had been ript up.

III. Motive.

3. Motive. Keep Right Thoughts, and they will keep thee right.

AGain, Consider that to keep thy Thoughts Right, is the way to keep Thee so. My Life for thine, He that keeps his Thoughts Right, shall never die Traytour to God or the King. Not to the King; for *Curse not the King, no not in thy Thought*, saith the Rule of Righteousness. Not to God, for Right *Thoughts* will yield the Fruits of Righteousness. Fruits of the Lips, *My heart is Inditing a good matter, I will speak of the things I have made touching the King, my Tongue is the Pen of a ready Writer*, so saith the Psalmist. And the Fruit of good living; *I will meditate* (saith He) *in thy Precepts, and have Respect unto thy Wayes*: and again, *I have remembred thy Name, and have kept thy Law.*

Psalm 45. 1.

Psalm 119. 15.

Verse 55.

IV. Motive.

IV. Motive.

4. Motive. Right Thoughts will yield peaceable Fruit. Mal. 3. 16. Verse 17.

AND lastly Consider, That Right Thoughts will yield as the Fruits, so the *Peaceable Fruits of Righteousness*. For these are thy fair Evidences that thou art in *Gods Books* (as we say proverbially of One highly favoured) that Thou art one of his *Jewels*; for a *Book of Remembrance was written before him, for them that* Thought *upon his Name*: *And they shall be mine, saith the Lord of Hosts, in that day when I make up my* Jewels. And how should We count and keep that as Our *peculiar Treasure*, in respect of which God counts Us *so*.

And therefore in the II. place to Direct thee.

I. *Practical* Rule.

1. Practical Rule. Repent of evil Thoughts. Acts 8. 22.

THE First Practical Rule for the Keeping of Right Thoughts, is Diligent and daily Repentance of Evil Thoughts; what saith the Apostle? *Repent and pray God, if perhaps the Thoughts of thine heart may be forgiven Thee.* And O what cause of deep Humiliation for our *Thought-sins* is here, that the very *Thought* of a mans Heart may bring a Man to a *peradventure*, or a *Perhaps*, whether ever He *may be forgiven*.

Matth. 3. 8. 9. What saith *John Baptist*? *Bring forth therefore Fruits meet for Repentance, and think not to say within your selves*, &c. Hence thus much is Evident, that where Fruits meet for Repentance are *brought forth*, Evil Thoughts are expelled and *cast forth*. Now as nothing can banish *Darkness* but *Light*, so can nothing expel *Evil Thoughts* but *Good Thoughts*.

And as the *Ablaqueation* and laying of the *Roots bare* in the time of year, is the way to make Trees *bring forth Fruit well in their season*; so the laying Our *hearts bare* in the sight of God by *Confession, Compunction, Contrition*, deep *Humiliation* for our *Evil Thoughts*

Thoughts is one way to be *fruitful* and abounding in *Good Ones.*

III. *Practical* Rule.

2. Practical Rule.

NExt, as *the* Israelites *went down to the* Philistines *to sharpen every man his Share, and his Colter, and his Axe, and his Mattock, because they would not suffer a Smith in* Israel; So deal with the Corruption of thy Nature, that would *not suffer Any good Thoughts* in thy Soul. *Whet* thy Thoughts *for good*, by that very *Contrariety* that is in thee *to good*. For instance.

1 Sam. 13. 20. Make the evil of thine heart subservient to thy good thoughts.

Thou complainest that such is the corruption of thy Nature, that thou canst not *of thy self think* one Good Thought; Why, *Think* then of the *corruption of thy Nature*, and even *this Thought* well followed, shall be a *Good Thought* in Thee, and a *Good Thought* for Thee.

Thou complainest that thou canst not think of Heaven for the thoughts of Earth, and of *things below*; why, think of these things, onely think of them aright (*viz.*) as Gods Word, and thy Reason, and thy Sense tell thee, as what God hath placed *under thy feet* (as the Psalmist speaks): Let me tell thee, that *Right Thoughts of Earth*, and of things below, may help, not hinder thy thoughts of Heaven.

Psalm 8. 6.

In Nature, the *ambient Winter-cold* makes *Springs* in the Bowels of the Earth, (they say) the hotter. Mans heart is a Spring, and Thoughts are its flowings, and thus *David* (we have seen) *waxed hot with musing, while the wicked were before him.* God can make Corruption of Nature subservient to Grace; as *Joshua* said of the *Canaanites, they are Bread for us*; God can make the very *Evil* of our hearts to be Food and Fewel to our *Good Thoughts.*

Psalm 39. 1, 3.

Numb. 14. 9.

III. *Practical*

3. Practical Rule.

III. *Practical* Rule.

Heave at thine heart.

Numb. 15.20.

NExt *Heave* daily at thine heart, for our Thoughts are our *Heave-Offerings*. Lift at thine heart, as they do at a great Stone, or piece of Timber, which is, by raising, to be laid into the Building. *Unto thee, O Lord, do I lift up my Soul* (saith holy David.)

Psalm 25.1.

NOTE

But not in thine own strength.

Pray for the Spirit to help thee to right Thoughts.

John 14.26.

But then still Remember, that of thy self *thou art not sufficient to think any thing* (aright) *as of thy self*. Therefore *Pray in aid of the Spirit*, whose work it is (as in Prayer so) in Meditation, συναντιλαμβάνειν, to *lift* with us, and to help us to lift. And Pray in Faith of that Promise, *the Holy Ghost, whom the Father will send in my Name, shall bring all things to your Remembrance*, that is, good Thoughts to your minds. And here let me desire thee carefully to Remember this, That, if Gods Spirit do not, Satan will be *filling thy heart*.

Acts 5.3.

The very *First Petition* in the Lords Prayer, teacheth us to pray for *Right Thoughts*, for by these we *sanctify the Lord God in our hearts*. And therein also to pray for the Sanctifying Spirit, whom God hath promised *to give to them that ask him*.

Isaiah 8.13.
1 Pet. 3.15.
Luke 11.13.

Be thankful for right thoughts.

Psalm 30.4.

And further, be sure to be *thankful to God*, when he helps thee to be *thoughtful* of that which is *Good*; in this sense, *Give thanks at the Remembrance of his holiness*, even when he helps thee to Remember it. *Humble thankfulness* for what we have is a *cleanly way* of begging for more.

Labour for holy affections.

And that thou mayest alwayes be full of *good thoughts*, Implore Gods Grace to fill thee with those sanctified Affections that carry the Key, and command of the thoughts, (*viz.*) Holy *Fear* and *Love*.

SUB

Fear.

For the first of these, even slavish Fear can carry the *thoughts* before it (the Mariners in a storm can easily think of their Danger) And shall not an holy

Jonah 1.5.

and

and Filial fear? *they feared the Lord, and* (saith the Text) *they thought upon his Name.* Mal. 3.16.

And as for *Love*, as the *Holy Fire* under the *Frying-pan*, made the *Oyl of the Oblation to bubble and boyl up*, (which is the Psalmists very word) *Holy Love* is this *Fire* that makes *Thoughts boil up*, for the very first word of that Psalm, which is entituled a *Song of Love, is this, My heart boileth up with a good matter.* And Love. Levit. 2.7. Cacabus a Rad. Hebr. ebullivit. Psalm 45.2.

Experience tells us, that the affectionate and tender Mother can leave her *thoughts* behind her at home with her sucking Child, when she goes abroad. Thus worldly Love will have worldly Thoughts, and Gracious Love will have Gracious Thoughts. *O how I love thy Law! it is my Meditation all the day.* And 'tis a sign *Holy Love* is but *weak and feeble*, when *holy thoughts* are but *faint and few.* Animus est ubi animat, sed ubi amat. Psalm 119.97. Deut. 6.5.

And here let the Reader most carefully observe, that where *Moses* layes down the *First and great Commandment, thou shalt* Love *the Lord thy God*, only in three words, *with all thy Heart, and with all thy Soul, and with all thy Might* (or strength.) Our Saviour (repeating the Law) adds a Fourth, (*viz.*) ὅλῃ διανοίᾳ, *ex omni cogitatione* (so *Bez.* & vulg. &c. with all thy *Thought* or *Mind*, plainly enough suggesting unto us, that the *Strength* of the Heart cannot be reckoned as engaged to the *Love of God*, where the *Thoughts* of the Heart are not drawn Out by it. Mat. 22.37. Mark 12.30. Luke 10.27.

And therefore labour to ascertain and to clear up thine Interest in God, and Christ, and Heavenly things daily more, and more, for Christ saith not where Anothers, but *where your treasure is, there will your heart be also*, for as Interest *raiseth Love*, Love hath power to *levy Thoughts*, and to keep them in readiness for its use and service, so that if thy *Treasure be in Heaven, there will thine heart be also.* Mark 12.30. Luke 12.34.

IV. *Last*

IV. *Last Practical Rule.*

4. Practical Rule. Begin thy Days and thy Weeks with Right thoughts.

Exod. 12. 1. John. 20. 2. Coloss. 3. 1. Revel. 1. 10.

LAstly, As the *Israelites* were to reckon their *Beginning of Moneths* from the time of their Deliverance, so let the *Thoughts* of thy DELIVERER still *begin* both thy *Weeks* and thy *Dayes*; for it was both upon the *First of the Week*, and *of the Day*, that our Blessed Lord Rose again from the Dead, and We must *imp our Thoughts*, if we would help their flight, upon the *wing of Our Saviours Resurrection*.

S. *John* was *in the Spirit* on the LORDS-DAY, that is, on the First of the Week, for it is generally confest, that the First day of the Week was as well known, by the Primitive Christians in the Apostolical Age, by the Name of the *Lords-day*, as any other day was or is, by Jews or Gentiles, known and distinguished by any other Name.

Psal. 139. 18. Gen 4. 4. Matth. 6. 33.

Thus did the dear Disciple begin the Week, and thus did Holy *David* still begin the day, whose constant course was to take his flight for Heaven *on the wings of the Morning*, (*when I was awake* (saith he to God) *I am* still *with thee*.) And thus should *the First-lings of the flock* of our *Thoughts* be for God still, still; *First seek the Kingdom of God*, that is, not onely *above All*, but also every Week, and every Day, *first of All*.

Exod. 20. 8. Verse 11. *Hookers* Ecclesiastical Policy.

Of all the *Ten* there is but *One* Commandment that begins with a REMEMBER, O forget not that. *Remember the Sabbath day, to keep it holy*. This is the standing Law, commanding one Day, or *Seventh part* of the Week, (blessed of God above all the rest) to be set a part for God, for so also the Commandment ends, *the Lord* Blessed *the* Sabbath *Day, and hallowed it*. The Perpetual obligatoriness of which Law, is strongly asserted by the Learned *Hooker*, and declaredly owned by the Church of *England*, there being subjoyned to the publick reading of this fourth Commandment, as well as of the

rest,

rest, *a Lord have mercy upon us, and encline our Hearts to keep this Law.* And if *in Words we confess this Law, O let not our Works deny it.* See also the Hom. of the Place and Time, &c.

Now as the SON of God, being Maker both of the *First Creation and Sabbath*; for *by Him were All things made, and without Him was nothing made that was made*, (as we have already seen) *First blessed* that Day wherein He *first Rested*, for the Commemoration of that First and Glorious work of his; So after that He became the SON MAN, being still LORD of the SABBATH, He hath dignified the First Day of the Week with the glorious Title of the LORDS-DAY, having Rested therein from a greater Work (*viz*) the *Suffering* and state of *Death*, which was the last and *Finishing Work* of his state of *Humiliation*, and therein *blessed* and *hallowed it* for our *Commemoration* of the *more glorious work of Redemption*. For as *the glory of the later Temple, was greater then that of the former*, because Christ was more manifestly to appear in it, it may be (as truly and for the same reason) said of Gods *Workmanship, created in* CHRIST JESUS *unto good works*, that the glory of the *New Creature* excels that of the *Old*, for the more manifestation of Christ, still the more Glory, till at last He shall come to be perfectly *glorified in his Saints, and admired in all them that believe*; For herein hath he obsignated, and given an undubitable pledge of that REST or SABBATISM, *that remains for the People of God*, when (upon the general Resurrection of their Bodies) they shall Eternally rest from Sin and Death, for *Christ is risen at the First Fruits of them that sleep*, and therefore (saith He) *thy Dead Men shall live, together with my Dead Body shall they arise, for because* I LIVE, *Ye shall live also.*

Titus 1. 16. John 1. 3. Mark 2. 28. Hag. 2. 9. Eph. 2. 10. 2 Thes. 1. 10. Hebr. 4. 9. 1 Cor. 15. 20. Isaiah 26. 19. John 14. 19.

To allude then to that Word of our Saviour, *When I am lifted up, I will draw all men to me* (and indeed when the King is up and gone, 'tis not for the Courtiers to loyter and lag behind.) O me-thinks this

John 12. 32.

this Resurrection of Christ should DRAW *all* our Hearts and *thoughts to him*. *If we then be Risen with Christ* (saith the Apostle) *Let us seek those things that are above*, and then especially when He arose, Then *Lift up your heads, O ye Gates, and be ye lift up ye Everlasting Doors*. for this Day did your dearest Lord *lift up that head* from the Conquered Grave, which He *bowed* before upon that bitter *Cross*, that as his *Death* was the Death of our *Sins*, so his *Resurrection* might be the life of our *Souls*. This, *this is the day that* Our Lord *hath made, We will Rejoyce and be glad in it*; Every other *Sun-Rising* can make another Day, but it is onely the *Rising of the Sun of Righteousness, with healing in his wings*, that made the Day we stile the LORDS-DAY, and therefore when the *Burthen of the Week* (*for sufficient to every day is the Evil thereof*) hath made our Shoulders shrink, and *gall'd* our back, this blessed Day takes off the *Burthen*, and layes on the *Balm*, heals the aking Heart, Relieves the weary Thoughts, and (in a word) it brings Heaven *half down* to us, and takes us *half up* to *Heaven*.

Colos. 3.1.
Psalm 24.7.
Psalm 110.7.
John 19.30.
Psal. 118.24.
Mal. 4.1.
Mat. 6.34.

NOTE

Wherefore, good Reader, let thine *Early* Thoughts and *Spicie* Meditations begin every morning of this blessed Day (as the good *Women* in the Gospel) with a gracious and holy visit of thy Saviours *Sepulchre*, till the Heavenly Ordinances of that Day proclaim to thee, as the *Angels* to them, *He is not here, but is risen, and is gone before thee, to prepare a place for thee*, that he may *come again and receive thee, that where He is, there mayest thou be also*.

Luke 24.1,6.
John 14.2,3.

And as the *First day of each Week* thus employed, will *sanctifie* unto thee the rest of the Week, so will the *First of each Day*, the rest of the Day; *when by a Sun-beam thou canst climb to God*, as Divine *Herbert* most sweetly expresseth it.

Herbert in Temple.

Close thy dayes with good thoughts.

And now having found thee with Him and Holy *David* in the Morning, I would chuse to leave thee with *Isaac* in the *Evening*, who was wont at that time

time to *go out to* MEDITATE, That as God is *Alpha* and *Omega* of all things, He may be the *Beginning and the End of thy* Thoughts, for with *Him* it is that this little Book both designs and desires to leave Thee. *Amen, Amen.*

FINIS.

1224 d.10

RIHGT THOUGHTS The Righteous Mans EVIDENCE: A DISCOURSE,

Proving Our ſtate (God-ward) to be as Our Thoughts are.

Directing how to try them, and Our Selves by them.

Propounding Scheme of Right Thoughts.

With Motives and Helps for keeping Thoughts Right.

In Two Parts.

By *FAITHFUL TEAT.*

For as a man THINKETH in his Heart, So is He. PROV. XXIII. VII.

Let the Unrighteous Man forſake his Thoughts, ISAI. LV. VII.

Doth not He that Pondereth the HEART, Conſider? PROV. XXIV. XII.

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Heb. 11. 1. Verse 27. 2 Cor. 4. 4. Rome Papall censured. 1 Tim. 4. 2.

of things not seen (that spiritual Eye that *sees him that is invisible*) for *Rome* called *Christian*, having received the *Light of the glorious Gospel of Christ, who is* THE IMAGE *of God*, to return to dumb Pictures, Images, *Doctrines of Dæmons*, &c. may give us occasion sadly to think and say, *How is the faithful City become an harlot! come out of her ye People, that ye be not partakers of her Sins, and that ye receive not of her Plagues*: for saith the Holy Ghost, *Confounded be all they that serve graven Images.*

Isaiah 1. 21. Rev. 18. 24. Psalm 57. 7.

True Pictures of God, what Living Pictures.

Eph. 4. 24. Col. 3. 10. Grace.

Christ. Heb. 1. 3.

Saints. Psalm 16. 3. 2 Cor. 15. 44, 50. 1 Cor. 14. 25.

2 Cor. 3. 2.

But may a man Think, if I love my *Friend*, I love his *Picture*, yea & love to have his Picture: And shall I love the *Father*, the *Son*, and the *Holy Ghost*, and may I not have and love *their Pictures*? Yea, God forbid else; But then canst thou Think, if thou *Think Rightly*, Rationally, and Scripturally, that the *Living God* will have any other but *living Pictures*? Grace in the heart is a *true* not a *lying*, because not a dead, but a *living Picture* of the Living and true God, *which after God is created in Righteousness and true Holiness*, have that and keep it: Jesus Christ himself is an expres or a *lively* (because he is a *living*) *Image* of the Father, have him, and hold him, and much good may it do your very Heart with him: The *Saints*, the *Excellent Ones in the Earth*, these also are Gods own Pictures, They *bear the Image of the heavenly*; love them, and like them, and admire God in them (for of these it may be said, *God is in you of a truth*,) make much of them, and learn as much as you can by them, for these are good Books indeed, as well as Living Pictures, being but transcripts of Gods Book, *Living Epistles*, as well as living Pictures, *known and read of all men*. But alas, These true Pictures of the living and true God are as much befriended by the curious Pictures, that blind Devotion and Superstition have drawn for God in all Ages, as mans *Native Fire* is by the *Feaver*, or the *Natural heat* of the Stomach by the *præternatural*.

But

But may not Pictures be made of the Trinity, *The Father*, *The Holy Ghost*, and of *Christ*, especially (seeing he took Flesh, and was seen in humane shape) for ORNAMENT, *and help in the History*, and such like ends, though not for Worship? What saith the Doctrine of the CHURCH of *ENGLAND*?

Whether Images of God may be made for History or Ornament.

Bp. Taylors Dissvasive from Popery, Chap. 1. Sect. 8. 9. See page 58. The Historical use of Images, did quickly pass into Superstition.

'They be convict of foolishness and wickedness in making Images of God or the Trinity; yea and once to desire an Image of God cometh of Infidelity, thinking 'not God to be present, except they might see some sign or 'Image of him, as appeareth by the Hebrews in the Wilderness, willing Aaron to make them gods whom they 'might see go before them, &c.

Homily against the peril of Idolatry, 3d. part, pag. 41. Edict. Lond. 1640. Condemns all Pictures of God, Trinity, &c.

Thus it goes on,

'Where they object, that seeing in Esaias and Daniel 'be certain descriptions of God, as sitting on an High 'seat, &c. Why may not a Painter likewise, &c. seeing 'that Scripture, or writing, and Picture differ but a little? 'First, it is to be answered, that things forbidden of Gods 'word, as Painting of Images of God, and things permitted of God, as such descriptions used of the Prophets, be 'not all one; neither ought, nor can, mans reason (Although it shew never so goodly) prevail any thing against 'Gods express Word and Statute-Law. Furthermore 'the Scripture, although it have certain descriptions of 'God, yet if thou read on forth, it expoundeth it self, declaring that God is a Spirit, Infinite, who repleniseth 'Heaven and Earth, which the Picture doth not, nor expoundeth it self, but rather, when it hath set forth God 'in a bodily similitude, leaveth a man there, and will easily bring a man into the Heresie of the Anthropomorphites, thinking God to have hands and feet, and to sit 'as a man doth, which they that do (saith S. Augustine 'in his Book de fide & Symbolo, cap. 7.) fall into that

Refutes the great argument of descriptions in the Old Testament.

In danger the bringing in the Heresie of the Anthropomorphites.

Sacrilegious wickedness.

'*Sacrilege, which the Apostle testeth in those who have changed the glory of the incorruptible God, into the similitude of a corruptible Man. For it is wickedness for a Christian to erect such a one in his heart by believing it. But to this they reply, that this reason notwithstanding, Images of Christ may be made, for that he took upon him Flesh and became man,* &c. *The answer is easie. For in Gods Word, and Religion; 'tis not onely required whether a thing may be done or no, but whether it be lawful and agreeable to Gods word to be done,* &c. *and yet it appears no Image of Christ can be made, but* a lying Image (*as the Scripture peculiarly calls Images lies*) *for Christ is God and Man, seeing therefore for the Godhead, which is the most excellent, no Image can be made, It is falsly called the Image of Christ; wherefore Images of Christ be not onely defects, but also lies,* &c. *wherefore as soon as an Image of Christ is made, by and by is a lie made of him,* &c. *and now if it should be admitted and granted that an Image of Christ could truely be made, yet it is unlawful that it should be made.*

Argument from Christ taking flesh refuted.

Hom. against peril of Idolatry 3. part.

Images of Christ, lying Images.

Unlawful.

And so it proceeds to urge the *unavoidable danger of Idolatry*, and the *Judgment of Irenæus, Epiphanius, Lactantius, Augustine*, affirming that they *make the Soul more crooked, rather then teach it*, And therefore it adds, that *as it is written*, Sap. 14. *that Images were not from the beginning, neither shall they continue to the end: so were they not in the beginning of the Primitive Church, God grant* (saith the Homilie) *they may in the end be destroyed.* And further, that, *Truth it is, that Jews and Turks, who abhor Images and Idols, as directly forbidden by Gods word, will never come to the truth of our Religion, whilst the stumbling blocks of Images remain amongst us and lie in their way*: Thus the Homilie. So then as Pictures in windows *do darken* the light with a *fine shew*, so such representations of *Divine things* in the wisdom of *humane Imagination* doth *hinder*, Instead of helping, our *sight* of God and Christ; who in this (as in other respects) is called *the* SUN *of Righteousness*, because as that glorious luminary is only to

unavoidable danger of Idolatry, pag. 43.

Crook the Soul.

Page 44.

Page 45.

Hinder conversion of Jews and Turks.

Mal 4. 2.

be

be seen in its own light, so will God and Christ manifest themselves onely in that way of discovery, which themselves have sanctified through the Holy Ghost. So that while *the World by wisdom knows not God, In Gods own light the Saints of God do see light.* And O that God would help the blinded world to see the difference between *fancy* and *faith*, the Ones being *affected* in a carnal manner, and by carnal means. and the others being *acted* upon that which is only *spiritually discerned*, by spiritual means, and in a spiritual manner; So that whilst one man being grosse in his *Imagination*, and made the more so by his *Images*, embraceth a *Crucifix* for a Christ, a piece of Wood, Stone, Metal, or painted Cloth, and printed Paper for God, like him in the Fable, *embracing the Cloud for the Goddess*; Another being *pure in heart* is *blessed* with a true *sight of God*, so far as Faith can reach, and the present state bear: for *no Man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him*; and this of him, that not the carnal mind, or by carnal means, not the grosse hearted, but the *pure hearted*, the sublimated soul, the spiritualized mind, such and such onely have the blessed sight of God here and hereafter. Therefore let us not think of bringing *God down to us*, shaping his invisible and incomprehensible Excellencies by our foolish phantasies and vain thoughts, but rather by Faith let us say with *David, unto thee, O Lord, do I lift up my Soul.*

God and Christ only to be seen in their own light. 1 Cor. 2. 11. Chap. 1. 21. Psalm 36. 9. Difference between Faith and Fancy. 1 Cor. 2. 14. Math. 5. 3. John 1. 18. 1 Cor. 2. 10. Psalm 25. 6.

Sect. XXVI.

TO think also, but with all awfulness, of the Lord our God as *God of Gods, and Lord of Lords, a great God, a Mighty and terrible, which regardeth not persons, nor taketh Rewards, for even our God is a consuming Fire, whose Name is* DREADFUL *among the very Heathen; who maketh even the ends, or uttermost parts of the Earth affraid at his Tokens; who is terrible to the*

God terrible. Deut. 10. 17. Heb. 12. 29. Mal. 1. 14. Psalm 65. 8.

Psal. 76. 12. Job 4. 18. Job 15. 15. Isaiah 6. 2. *Kings thereof; who putteth no trust in his Servants, and his Angels he chargeth with folly; who putteth no trust in his Saints, yea the Heavens are not clean in his sight,* Before whom the holy Seraphims do *cover both their feet and their faces,* (as coverings of old were used in

Gen. 24. 65. token of Reverence and Subjection.) They cover their feet, in *token* perhaps of their utter *unworthiness* to be *looks upon* by him, to whom it is a kind of

Psalm 113. 6. *humbling to behold even the things that are in Heaven;* and their faces as *unable to look upon him;* as the *Stars* in a morning do carry their Lights, as it were in

Angels stand in aw of God. *dark Lanthornes,* upon the *Suns* appearing. So also

Job 38 7. do these *Morning Stars* (as Scripture stiles them) though of excellent glory themselves, and such as

Though terrible to men. is terrifying to the Children of Men, to the *best,* as to *Zechariah,* to the *worst* and most obdurate, as the *Keepers of the Wateh upon the Sepulchre,* who *for fear*

Luke 1. 11, 12. *of one* Angel *did shake and became as dead men;* And

Mat. 28. 3, 4. now no wonder, for *he maketh his Angels Spirits, and*

Heb. 1. 7. *his Ministers a flaming Fire.* So that *one of them* is

Isaiah 37. 36. able to turn 185000 armed Men to *ashes* in a night. And yet as the very beams of the far distant Sun in the Firmament do baffle, as it were, and non-plus the Fire that flames on your hearths, (which, Oh *how frighteful* is it to you, when it steals but a little out of its place, and begins to reach the bones of your buildings, and ride triumphantly on the tops of your houses?) so, and infinitely more then so, doth the *Dreadful Majesty of* GOD *apale* the Excellency

Job 15. 15. of all *Angelical glory.* And if the *Heavens* (that were

Chap. 26. 11. never stained) thinks the serious Soul, *be not clean in his sight,* but the *pillars thereof tremble, and are astonished at his reproof;* If the Angels that *never sinned* are

Devils affraid of God. so affraid, How terrible is his presence to that wicked one that is such a terrour to poor miserable mankind that some Nations worship Him (as 'tis said of the *Indians*) *that he may do them no harm,* whose very *Apparition* (though in a *visible shape*) is so confounding to poor Man, that he becomes like Saul *before*

the

the Witch of Endor, or like *Eliphaz*, when *fear and trembling came upon him, which made all his bones to shake a spirit passed before his face, and the hair of his flesh stood up.* It is not needful to present purpose to determine what sorts of Spirits those were. This is certain, that *who shall not fear thee, O Lord?* is an Ode, as Scripture calls it; and as true, that as Saints and Angels do fear before him, so the *Devils also believe and tremble.* And therefore when the Soul thinks O I dare not pray, for the Devil tells me, *that if I go alone, or retire my self to pray, he will appear to me, and affright me*; It thinks again, O I dare less *restrain Prayer from the Almighty*, for then his *Terribleness will make me afraid*: And if *his slave* be so terrible, how dreadful is *he* that hath him in his chain? who can restrain him *if I go*, and *will* sooner or later *let him loose upon me for not going.* *Destruction from God was a terrour unto me* (saith Holy *Job*) *and by reason of his Highness, I could not endure*; *Therefore I am troubled at his presence, when I consider, I am afraid of him, for God maketh my heart soft, and the Almighty troubleth me*: When I CONSIDER, &c. Oh what high and awful Thoughts had this Holy Person of God! And indeed *who would not fear thee, O thou King of Nations? For to thee doth it appertain*: as the Prophet speaks. Wouldest thou then be made soft, O mine heart, as *Job*'s was under the awful impressions of the most High? Wouldest thou *serve the Lord with fear*, and converse before him with trembling? Go but to his Water-works, or Fire-works, for many hard things are made soft by *Fire* and *Water*; And think of them a little seriously.

1 Sam. 28.20

Job 4.14, 15.

Rev. 15.3, 4. ᾠδὴν Μωσέως καὶ ἀρνίου.

James 1.19.

Job 15. 4.

Job 33. 7.

God terrible to his Saints.

Job 31. 23.

Cap. 23. 15, 16.

Jerem. 10, 7.

Psalm 2.11.

ASK of them of Old times, when the *Fountains of the great Deep were broken up*, and the *Floud Gates of Heaven opened* in the same day, and let them tell thee if God be not terrible. Or if that be too far off, *let them that go down into the Seas in Ships, that do business in the great Waters*, declare unto thee, when he *commandeth, and raiseth the stormy wind, which lifteth up*

God terrible in his Water-works: Gen. 7. 11. Psal. 107. 23, 25, 26.

the waves thereof, they mount up to the Heaven, they go down again to the depths, their Soul is melted because of trouble, they reel to and fro and stagger like a drunken man, and are at their wits ends. Or let *Sodom* say if God be not terrible, and that *Pillar of Salt* that was set like an *Hand* in the Margin of that *Dreadful Text.* Ask also of the *trembling* Israelites, *who saw the Mountain that burned with Fire*; and so *terrible was the sight, that* Moses *said, I exceedingly fear and quake.* Sport thy self on the top of *flaming* ÆTNA, or lay thy hand upon the hole of *raging Vesuvius:* Bath thy self in the *melted Minerals* that flow in the bowels of the *cold Earth*; Cool thy skin with *Cantharides*, or with the *cold leaves* of that Plant in which one may feel so much of him that calls himself a *Consuming Fire*, that a *touch* thereof doth *blister* the skin, and *burn* the flesh: Harden also the *Eye-sight* against the *lightening*, and strengthen thine ears against *the voice of Gods Thunder.* Ask the *Heathen*, why he ran under his Bed, and that his *Imperial Crown* was not thought by him a sufficient security to his *Head.* Ask Lebanon *what it ails to skip like a Calf*, and *Syrion like a young Unicorn?* *The Wilderness of* Kadesh *why it shakes*, and *the Hinds why they cast their Calves before their time?* or why men more wild then the Wilderness, and Bruitish then the Beasts, do tremble *when the God of glory Thundreth*; especially when he makes his *Fire-works* and *Water-works* meet in One, when the *Lord is upon many waters*, that is, *the Ocean*, And there the *voice of the Lord divideth the flames of Fire*, that is, the *Lightenings*; which Seafaring men find to be most terrible in *Nocturnal Tempests.* Nay ask Men why they tremble without Thunderings, at the *still voice* of a poor despised Man? Nay a *Felix*, on the Bench, before a *Prisoner at the Bar?* Nay a Bold *Belshazzar* without any noise or whisper to affright him *in the midst of Merriment*, and Godless security, and that upon the first appearing (not of an Hand with a sword in it) but the *Fingers of a Mans Hand silently*

Verse 27. Fire-works. Gen. 19. 24, 26.

Deut. 10. 16, 18. Heb. 12. 21.

Thunder. Psalm 29. 3.

Verse 6. 8, 9.

Psal. 29. 3, 7.

Lightenings.

Felix. Acts 24. 25.

Belshazzar. Daniel 5. 6.

silently inscribing a few words on the wall? Nay why so many are *Magor Missabibt, fear round about*, without voice or vision, save what is within? Ask poor *Spira* what he ailed, and why he *refused to be comforted*? And the many of the present Age that have been *hung up in Chains* of the Spirit of Bondage, and made *terrours to themselves*, and spectacles to *all about them*, As one *Dales Wife of Chelmesford* in *Essex*, that lived many years in perpetual horrour to her self, and those that saw her; and one *Maud*, a man that (through terrours of Conscience) *starved himself to death*, being otherwise prevented in destroying himself by Hanging and Drowning which he attempted, and in accusing himself that he might have been dispatcht out of the way by the hand of publick Justice, for an old Murther which he *pretended*, but *intended it as a plot upon his own Life*, which not taking, he never would admit any sustenance down his throat (though forced into his mouth) till utterly famished; both recent instances and within little more then twenty Miles each of other, and of both which I have been an eye-witness; and other like might be added.

Pastur. Jerem. 20. 3. Spira. Verse 4. Others under the Spirit of bondage. See also Mr. *Brewers* Sermon on Mr. *Vere* of *Heveningham*.

And now ask such as these, if it be not a *fearful thing to fall into the hands of the living God*. He indeed is *fearful* in his very *Praises*, and his *Goodness to be feared*: His *Grace by no means to be turned into wantonness*, but the *forgiveness that is with him is that he may be feared*, *He that spared not the Angels that sinned, but cast them down into hell*, that *spared not the old World, bringing in the Floud upon the World of the ungodly, and turning the Cities of* Sodom *and* Gomorrha *into Ashes, condemning them with an overthrow, making them an Example unto those that should live ungodly; that spared not the Natural Branches, O take heed least he also spare not thee.* If *by terrible things in Righteousness, God will answer them to whom he is a God of Salvation*; Surely his Justice will be very terrible to the *Sons of Perdition*: *If God spared no his own Son, but it pleased the Lord to bruise*

Heb. 10. 31. Terrible in praises. Exod. 15. 11. Goodness. Hosea 3. 5. Forgiveness. Psal. 130. 4. Spar'd not Angels. 2 Cor. 2. 4. Old World. Verse 5. Sodom. Ver. 6. Natural branches. Rom. 11. 21. His own Son.

Isaiah 53.10. *bruise him,* and *to put him to grief who knew no sin,* but had sin onely imputed to him; O how terrible, thinks the Soul, is God when he cryes out, *Ah I will ease me of mine Adversaries, and avenge me of mine Enemies; I will rejoyce over you to destroy you, and to bring you to naught; I will laugh at your Calamity, and mock when your fear cometh, when your fear cometh as desolation, and your Destruction cometh as a Whirlwind, when distress and anguish cometh upon you:* Thus *shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted.* And oh how *awful a thought* it is that it should be both *easing* and *pleasing* to God to destroy sinners? That the *God of all comforts,* as Scripture calls him, should be *Comforted* in the Perdition of ungodly Men; *and laugh at their fear, who forsake the fear of the Almighty?* And Oh how *fearful* is He in his *punishments,* who is so in his praises? How *terrible in his Righteousness,* who is to be *feared* for *his Goodness?* If they that *Call on the Father* must *pass their time in fear,* because *without respect of persons, he judgeth every one according to his works,* O how may *the Sinners in Zion be affraid, what fearfulness may surprize the Hypocrites?* If they be unable to *Contend* with his *burning Agues, Plagues and Feavers,* How will they *dwell with Everlasting burnings?* Oh *what will they do in the swellings of* Jordan? *when the breath of the Lord as a River of Brimstone shall kindle upon them those Eternal flames that none shall be able to quench?* for the *Lord is jealous and Revengeth: The Lord Revengeth and is furious; The Lord will take vengeance on his Adversaries, and he Reserveth wrath for his Enemies.* O those RESERVES *of Wrath,* how dreadful are they? That, when *Millions of Ages* are expired, they remain unexhausted; There is still a *certain fearful expectation, and looking for, of Judgment and fiery Indignation still,* still. Ah Lord! *who knows the power of thine Anger? according to thy fear so is thy wrath.* Thou *Correctest whom thou lovest,* what wilt thou do with them thou *hatest?* If *Judgment must*

Rejoycing in the destruction of the wicked.
Isaiah 1.24.
Deut.38.63.
Jer.1.26,27.
Ezek.5.13.
2 Cor.1.3.
Job 6.14.
1 Pet.1.17.
Isaiah 33.14.
God terrible in present punishment.
Jerem.12.5.
Isaiah 30.33.
Chap.66.24.
Nahum 1.2.
Reserves of wrath terrible.
Heb.10.27.
Psalm 90.11.
God corrects whom he loves.

begin

begin at the House of God, what, O what shall be the end of them that obey not the Gospel of God? and *If the Righteous scarcely be saved, where shall the ungodly and sinner appear?* thou gatherest a Rod for *every Son thou receivest*, nay the *Holy Child Jesus* was not excepted, nor exempted, *who though he were a Son, thine Equal, a Man thy fellow*, yet *did thy Sword awake against him*, and *He learnt obedience by the things that he suffered*. And *if these things were done in the Green Tree, O what shall become of the Dry?* What Scorpions are prepared to be scourges for the wicked? surely *God hath prepared for him the instruments of death*, and *ordained his Arrows against the Persecutors*, Upon *the Wicked he shall Rain snares, Fire and Brimstone, and an horrible tempest, this shall be the portion of their Cup*. Wherefore, O God, *My Flesh trembleth for fear of thee, and I am afraid of thy Judgments*, for *all the wayes of the Lord are Judgment, a God of Truth, and without iniquity, Just and Right is he; with him is terrible Majesty, He is excellent in Power, and in Judgment, Men do therefore fear him*, and well they may. *Be thou* therefore *in the fear of the Lord*, O my Soul, *all the day long*; and however others may dare to presume upon him, *yet so do not thou, because of the fear of the Lord.*

Heb. 12. 6. 1 Peter 17. 18. What then shall be the end of the wicked. Zech. 13. 7. Heb. 5. 8. Luke 23. 31. Psalm 9. 13. Psalm 11. 6. Psal. 119. 120. Deut. 32. 4. Job 37. 22, 23, 24. Prov. 23. 14. Neh. 5. 15.

Sect. XXVII.

THe Lord thou hearest, O my Soul! is a God of TRUTH as well as Righteousness, O *Tremble at his word* as well as *works*, and be thou affraid of the *Judgments of his mouth* as well as of his *hands*, For *the Lord confirmeth the word of his Servants, and performeth the Counsels of his Messengers*, neither is there any *Iota* of his Threatenings any more then of his Promises, that shall *pass away untill all be fulfilled; for the strength of* Israel *will not lie nor Repent, for he is not as Man that he should Repent*. The truth is, Gods TRUTH is as *the Girdle of his Loins*. What ever God is, He is in TRUTH. *As God is* TRUE, saith the

God of truth. Isaiah 66. 5. Isaiah 64. 26. Math. 5. 28. 1 Sam. 15. 29. Isaiah 11. 5. In all He is.

1 Tim. 1. 18. Jerem. 10. 10. the Apostle, *Our word towards you was not yea and nay, The Lord is the true God,* saith *Jeremiah, the God of* TRUTH (saith the Margin with the Hebrew) *at his Wrath shall the Earth tremble,* &c. Whatever God

In all he saith. Psal. 119. 160. saith, He saith in Truth, *Thy Word is true* (saith *David*) *from the beginning, and every one of thy Righteous Judgments endureth for ever.* The *Judgments of the Lord* are truth (saith the Hebrew) *These are the true sayings of God.* Whatever God doth, He doth it in

Psalm 19. 9. Revel. 19. 9. In all he doth. Psalm 33. 4. Psal. 111. 7, 8. Psal. 80. 7, 8. Truth, *All his works are done in Truth, The works of his hands are verity and Judgment, they stand fast for ever and ever, and are done in truth and uprightness. Therefore God is greatly to be feared in the Assembly of the Saints,* and *to be had in Reverence of all them that are about him,* It follows, *O Lord God of Hosts, who is like unto thee, or to thy* FAITHFULNESS *round about thee?* So that as the Girdle goes *round about All,* and encompasseth and encloseth All, so Gods Truth and *Faithfulness* doth surround all the rest of his Excellencies, and therefore if our Thoughts of God be *Right,* We shall have most *awful* and *Reverend Impressions* on our Hearts, not onely from the SEVERITY but from the VERITY of God, not onely from his *Justice and Righteousness,* but also from his TRUTH and *Faithfulness.*

Sect. XXVIII.

Thoughts of God must be Right. Psalm 2. 11. BUt then again, if our THOUGHTS of GOD be Right and Scriptural, they must be CHEARFUL as well as FEARFUL, There must be a *Rejoycing with our Trembling*; Divine Thoughts must be *awful* but *delightful,* as a *Son* thinks of his *Father,* not as a *Slave* thinks of his *Taskmaster,* or a Condemned Prisoner of his Executioner; for *God is* LOVE: and how can LOVE be *Rightly* thought of, unless it be thought LOVELY? or how can this precious box or rich perfume *the love of God be shed abroad in the heart,* and the thoughts thereof not be *sweet-scented?*

Chearful as well as fearful. 1 Joh. 4. 8. 16. Rom. 5. 5.

and

and indeed the sweeter (as perfumes are) for being held to the *Fire of holy Fear*; There is a *Fear that hath* TORMENT, which *Love* labours to *cast out*; but again there is a Fear that gives *temper* to true LOVE of God, and strips it self of its *All*, as it were, to the service of it (as *Jonathan* did by *David*) *even to its Sword, and to its Girdle, and to its Bow. Our God is a* CONSUMING FIRE, Here is *Trembling*, and good cause why; but *this God is* OUR GOD (as the Psalmist speaks) *for ever and ever, He will be* OUR GUIDE *even unto death*, here is *rejoycing with our trembling*. And O how amiable is this *Chequer-work* of Mans thoughts in the sight of God? surely things are not as they should be with us, when we *Remember God and are troubled*: what? Harbour hard thoughts of the *Father of Mercies*? Think *evil* of the *Fountain of all Goodness*? ah wherein hath God deserved this at mans hands? Is it because he swears as he *lives that he hath no pleasure in the death of him that dies, But that the wicked turn from his way and live*, that is, but rather that sinners should Repent and live? Is it because he *cryes out to you, turn ye, turn ye from your evil wayes, for why will ye die?* or because he *cryes out of you, ye will not come to me that ye might have life*? or because he *cryes out over you, how shall I give up? how shall I make thee as* Admah, *and set thee as* Zeboim? *O sinners what shall I do unto you?* or because he *cryes out for you*, when it is too late, *O that ye had harkened unto my voice, that thou hadst known at least in this thy day the things that belong unto thy peace, but now they are hid from thine eyes*? Wretched Miscreant! Wilt thou go on to *hate Wisdome, and to love Death*, as indeed thou dost, and then think that God is *an Enemy to Mankind*; and takes delight in *making Creatures* meerly to *destroy* them? O spit out thy *Gall* and *Venom*, and clear thy *Thoughts* of prejudice against thy *faithful Creatour*, and most merciful Preserver, and *account his long-suffering to be Salvation*; that he, that reprieves thee, would pardon thee, didst thou sue

Our fear not a fear of torment. 1 John 4. 18.
1 Sam. 18. 4.
Heb. 12. 29.
Psal. 48. 14.
Psalm 77. 3.
2 Cor. 1. 3.
Good thoughts of God.
Ezek. 18. 32. and 33. 11.
Chap. 33. 11.
John 5. 40.
Hosea 11. 8.
Chap. 6. 4.
Psal. 81. 13.
Isaiah 48. 18.
Luke 19. 42.
Prov. 8. 35.
2 Pet. 3. 15.

for

for his pardon, as thou wouldst beg for thy Life; for he is so Gracious that he *waits that he may be gracious, Therefore turn thou to thy God, and wait on thy God continually.* And think not to measure his pardoning Mercies by thine which are cruelties, nor by thy frowardness and passions, nor by thy hard Thoughts and evil surmises, as if *God was altogether such a one as thy self*, till thou canst *measure the space betwixt the Heavens and the Earth* (for so *high are his thoughts above thy thoughts*) or till thou canst find in thy heart to follow thine Enemy, moment by moment, all the dayes of his life with thine unwearied care for his safety, and providence for his supply, and by that time that thou hast done for thine Enemy as God hath taught thee by what he hath done for thee, 'tis like that thou wilt have *better thoughts of thy God*; or if thou have not, come and *testifie against him*, If thou darest, or if thou canst; for 'tis a challenge of Gods own making, *O my people, what have I done to thee? testifie against me*; and I (as his *Herauld*) proclaim this his challenge to th[illegible]

Isaiah 30.18. Hosea 12.6. Gods thoughts not to be measured by ours. Prov.12.10.

Isa.55.7,8,9.

Gods challenge to Man.

Micah 6.3.

But if thou keep silence [illegible] speak, and tell thee plainly what he has done unto thee. He made thee a *Man*, that might have made thee a *Brute*, and gave thee a Soul endued with *Reason*, Improveable by *Grace*, and so capable of *Salvation*. He gave thee thy shape, that might have made thee a *Monster*, and made thee *desirable to others*, who might have made thee a *burthen to thy self*, The *Hand* of his Providence took thee out of thy Mothers womb, and hath ever since suffered thee to *hang upon it*, though thou, like a *Viper*, hast *fastened* thy teeth so deep in it that thy venomous biting hath often gone, as it were, to his very heart, and he, with more ease, might have *shaken thee off into the Fire* of his wrath. He kept thee from *ten thousand* Deaths and Dangers in thy *fearless Infancy*, *careless Childhood*, hardy and *adventrous youth*, and *troublesome Manhood* to the very moment that thou art reading this. He *made thy Bed*

Jer.38.16. Psalm 139. 14. 15.

Psalm 22. 9.

Act. 28.5. Psalm 71.6.

in

in thy last sickness, bare *thee up in his everlasting Arms* Psalm 41.3.
the last time that thou fellest from thy Horse, and Psalm. 36.6.
saved both man and beast, brought thee *safe to shore* the Psalm 107.30.
last time that thou gavest thy self for lost at Sea. He
gave thee thy *Possessions*, Thy *Promotions*, Thy *comfortable Relations*, thy loving *Wife*, thy lovely *Children*, thy *health, strength, limbs, liberty, credit, Comforts* of all sorts; even *every good gift*: And *if these had* James 1.17.
been too little, as was said to *David*, *he would have given thee more and greater things then these*, hadst thou 2 Sam. 12.8.
not been wanting to thy self. *How often would he* Mat. 23.37.
have gathered thee as a Hen gathereth her Chickens under her wings? How often would he have convinced, converted, humbled thee, healed thee, given thee his Son, and given thee his Spirit; *And now judge, I pray thee, between God and thy own Soul, what could he have* Isaish 5. 3.
done for thee more then that which he hath done? Thou
needest a Christ, and *all the day long, he stretcheth out* Isaish 65.2.
his hand to tender his Christ unto thee; and why
did he give thee thy *Reason*, but to lead thee to close
with his goodness, for thy good?

God great as well as good.

But besides, the Lord is GREAT as well as GOOD, Mat. 22.34.37.
else he were not GOD; And hath done more then
he owes thee in *spreading a Table*, without *compelling thy appetite*, that is more then thou expectest from
thy best friend thou hast, that is but thine equal. He 2 Pet. 3.19.
hath *sent forth his Servants*, and with them *his Son*, and Matth. 22.4.
in them his *Spirit*, And all these say to thee, *come, All things are ready, O taste then, and see how* GOOD *the* LORD *is*. Away then for shame with all thy *sour* Psalm 34. 8.
and harsh thoughts of God, and *purge out thy old Leaven* Gen. 3.4,5.
whereby the old Serpent first soured the *whole lump* of mankind with a *hard opinion* of God, as if he were *not enough inclined to mans good*. Our thoughts of
God, if they be *Right thoughts*, must be SWEET Right thoughts of God must be sweet thoughts.
Thoughts as *Davids* were; Bones of *marrow*, and
not bags of *gall*; our *Souls* must be *satisfied with them* Psal. 104. 34.
(as his was) *as with marrow and with fatness*. Yea
even for them that were never yet *brought into his*

banquetting

Psal. 65.5,6. Cantic. 2. 4. Psal. 106. 5. Revel. 2. 17. God good to all. Psal. 83. 3. Rom. 2. 4. Acts 14. 17.

banqueting house (*to tast of those dainties*, which Scriptures call *the good of his chosen*, that *hidden Manna*, *the meat and drink which the World knows not of*, the sweet repast of the *hidden ones*) there is a *Goodness*, yea *Riches of goodness* to be *thought of* by them, and not to be despised, but Improved by affectionate meditation till it *lead them to Repentance*. For *he leaves not himself without witnesse*, even as to these, *in that he doth good*, and *gives them Rain from Heaven*, and *fruitful seasons*, *filling their hearts with food and gladness*; And if he leave not himself *without witness*, take heed he leave not thee *without excuse*. Think with thy self therefore a little seriously O man, of *this Riches both of the goodness*, *and long-suffering*, *and forbearance of God*. Hast thou not found that there are *sparing Mercies*, and canst thou not think that there are *pardoning mercies* with the Lord? He that hath laid it upon thee to Regard *the life of thy Beast*, and hath himself had so continual a regard to the *life of thy body*, (which indeed is as thy Beast or bruitish part) but stiles *himself the Father of our Spirits*, whilest he calls others *the Fathers of our Flesh*, canst thou find in thy heart to *think* that he hath no regard for the *life of thy Soul*? Hath God indeed been a *Barren Wilderness to thee*, that hath given thee so many *fruitful seasons*? or hath he been only so to thy Soul? surely what ever *he is to other Nations*, he hath not been so to us: means of Grace have not been wanting to thee, nor would his *Grace* have been wanting to thee in the humble and diligent use of those *means*: Thou hast not been *straitned in the Lord* surely, whatever thou hast been in thy *own bowels*. Hath He been a *Land of darkness* to thee, who hath caused his *Sun to arise* upon thee, though thou art *Evil*? Or hath he been onely so to thy Soul? Hast thou not also heard of a *Sun of Righteousness* that he maketh to *arise with healing in his wings* upon those that *believe in him that justifieth the ungodly*? And if all other thy *ungodliness* be no bar, O why should thy *unbelief* or hard thoughts of this good God be so.

Sparing mercies an evidence thereof. Prov. 12. 10. Heb. 12. 9. Jer. 2. 31. So the means of Grace. 2 Cor. 6. 12. Matth. 5. 44. Mal. 2. 4. Romans 4. 9.

But

But some one may think, *is there any evil in the City, and the Lord hath not done it?* nay doth he not own it? where is then the Goodness you spake of? *Out of the mouth of the most high proceedeth not evil and good?* is not He said to *frame Evil? to devise evil, to create Evil?* And can this consist with so great *Goodness?* But think again, O Man, that the Scripture saith, the *Almighty will not afflict willingly*, nor *grieve the children of Men.* As a good Parent doth not correct willingly, yet he were not a good Parent, should he not correct. *He hath shewed thee, O man, what is good, to do Justice, and to love Mercy*; And cannot God be good, though *he do Justice, whilest he love Mercy?* for *Mercy pleaseth him*, or he delighteth in Mercy, but *Judgment* he calleth his *strange work.* But go thou and *first offer this to thy Governour*, before thou presumest to reply against God, and tell thy Prince, if thou dareſt, that His Government is not good, because He hath *Bethlehems* for *Mad-Folks*, and *Houses* of *Correction* for *Rogues* and *Vagabonds*, and *places of Execution*, and instruments of Death for *Traytors* and *Capital Malefactors.* But how should the Government be good to the *Good*, if it should not restrain and *punish the Evil?* Nay surely the *Lords goodness* is never more *orient* in the eyes of his people, then when he *takes vengeance* (not onely of their *Enemies* but) *of their inventions*, and yet pardons their sins, and saves their Souls. And oh how *shall he come to be glorified in his Saints, and admired in them that believe*, Even when *the Lord Jesus shall shew himself from Heaven with his mighty Angels, in flaming Fire, rendring vengeance to them that know not God, and obey not his Gospel?* So that the *Goodness* of God is never the less conspicuous, but indeed so much the *more glorious*, being beheld (as the Apostle speaks) together with his *Severity*, as *bright colours* are the most resplendent when they are *heightened* from the *darkest shadows*: *Behold*, saith He, *the* GOODNESS *and the* SEVERITY *of God.* Lo here a *Right Theme* for *Thoughts*.

Objection. Micah 3. 6

God the Author of evil. Lam. 3. 38. Jerem. 18. 11. Micah 2. 3. Isaiah 45. 7.

Answer. Job 37. 23. Lam. 2. 33.

God good in correcting. Micah 6. 8. Chap. 7. 18. Isaiah 28. 26. Mal. 1. 8. Rom. 9. 20.

And punishing. Punishment of the wicked good to the good.

So of their own sins. Psal. 99. 8.

2 Thes. 1. 10. Verse 8.

Rom. 11. 22. Goodness of God no less conspicuous for his severity.

Behold his *Goodneſs*, but Remember his *Severity*; Think of his *Severity*, but forget not his *Goodneſs*; That the Thought of *Severity without Goodneſs*, may not make thee *deſperate*, nor of Goodneſs without Severity make thee *Malepart* and *wanton*, but that both together may make thee *humble and hearty, and dutiful and diligent, fearful and yet chearful* in all ways of Holineſs and new Obedience.

Objection. If God be ſo good, why did he not make all mens condition ſuch? Jerem. 2. 5.

But mayeſt thou think again, if the Lord be ſo *good*, He might have made *all Mens condition to be ſuch*? 'Tis true indeed, He *might do ſo*, and He *did ſo*, And I may challenge thee yet again in His Name, *what Iniquity did thy firſt Father* (and all his Poſterity in him) *find in God, that he went far from him* (and they with him) *and walked after vanity, and became vain*? Did not God *make man upright*, and give Him a *right Law*, a Commandment that was *Holy, Juſt and Good*? was it not *Juſt*, that He that gave man all the reſt of the Trees of the Garden ſhould keep *One to himſelf*, and that, He that *put all things under mans feet*, ſhould appoint him a teſt for his obedience to His *Supream Lord*? And was it not *good*, that He gave Him a *Law* that He *might keep*, and a *Principle* and *Power* that *might keep it, if he would*; that He *forbad* Him, and forewarn'd Him what would hurt Him; and *promiſed* Him *Life* in keeping a *practical Law*, a Commandment that was *fair* and that was *facile*, proper for Him, and profitable for all Mankind in Him. Muſt the *great God* to ſhew his goodneſs to *poor man*, firſt *build a world* as a *well furniſhed Houſe*, before He brings in his Gueſt, & then call a *Counſel* as it were, in Heaven, about molding a *clod of Earth* into an Excellent ſhape, and breathing therein a *living Spirit*, and Imprint thereon a *Divine ſimiliſude*, and place Him as his *Vice-Roy* upon Earth, and to hold all, as it were, but by (the payment of a Pepper-Corn) *the Forbearing of one Tree*; And when miſerable Man after all this, hath not made good his *Allegiance*, but broken Faith with his Maker, ſelling Him-

Gods goodneſs in the firſt COVENANT.

Gen. 1. to 26. Verſe 26. 27. Chap. 2. 17.

Himself and his *Posterity for an Apple*, or some such like thing, to the evil first of *Sin*, and so of *Suffering*, shall mans *Impudent Posterity* presume in their hearts after all this to call in Question the *goodness of God*, for no other reason but his making his *Word good*, his *Threatning good*, and so his *Commandment good* in the *penal part* of it, which was that part which he undertook to *make good*, if Man failed to make *good the other part* of Obedience? Ah how truly may it here be said, *that the foolishness of man perverteth his way, and his Heart fretteth against the Lord*? When He that transgresseth a good Law, *judgeth that Law*, and pronounceth it Evil by His disobedience; How can He that made that Law, vindicate that Law, or be *good in his place*, without making of it good, by *punishing the Transgressor*; Think therefore (vain Man) what thou wilt, but know that the *Lord is well pleased for his Righteousnesse sake*, and (if a man vilify) He *will magnify his Law, and make it honourable*. Thou wilt grant him to be a *good Master* that *rewardeth* the *Good*, though He Punish the *Evil Servant*: produce therefore thy Cause, and *bring forth thy strong Reasons*; *If thou do well, shalt thou not be accepted*? *But and if thou do evil*, Is it Gods fault that *Sin lyeth at thy door*? An *Ahabs Humiliation* (so good a Master is God, though the Man was but an Hypocrite) shall have a *temporal Reward*: The Lord is so good, that He will not set a *Nebuchadnezzar* a poor Heathen to work, but He shall *have his wages*. *A cup of cold water given in his Name shall not want its Reward*. If any one perform any Spiritual good, the good God shall give him a *spiritual Reward*, yea will take great notice even of the least good thing, as in the case of *young* Abijah *in whom was found some good thing towards the Lord God of* Israel, in the wicked house of *Jeroboam*: and will remunerate the performances of outwardly good things, with compensations *suitable* to the *persons* and *performances*, as the removal of outward Evils, and the Donation of outward blessings: The *Ninivites*

Prov. 19. 3.

Isaiah 42. 21. Gods goodness in rewarding the least good in the wicked.

Gen. 4. 7.

As far as he is capable.
1 King. 21. 29.
Ezek. 29. 18, 20.
Rewards Spiritual good.
Mat. 10. 42.
With a Spiritual blessing.
1 Kings 14. 13.

vities they *Repent them of their Sins* (though it were but after a fashion, as appears after by the *Burthen of Nineveh in* Nahums *Prophesy*) And this good God, He presently *Repents him of the Evil that he had said he would do unto them, and did it not*, till they *repented* them again of their *Repentance*. *Potiphar* and *Pharaoh* make much of Gods *Joseph*, and *God blessed their houses for* Josephs *sake*. And must God *pervert Judgment*, and not punish the wicked, that he may have thy *good word*, or be *well thought* of by thee? Is his *Justice* derogatory to his *Goodness*? Thou canst applaud the sentence of a *Judge* in Condemning the *Injuries* that have been done unto thee; why canst thou not as well say unto God with the Psamlist, *thy Judgments are good*? Yea with many; He is the best Man that will least bear an Injury, but is most *vindictive*, and must not *vengeance be the Lords*, and may not he repay, without incurring thy evil thoughts.

Nah. 11, &c. Jon. 3. 10.

Gen. 39. 5.

Justice not derogatory to goodness in a Judge.

Psal. 119. 39.

Heb. 10. 30.

A wrong thought of Gods goodness, to think He will destroy none.

'Tis an *evil Thought* of Gods *goodness* that some Ignorant Ones have, or at least *would fain have*, that he that made them will never destroy them, nor indeed ever would he, had they continued what he made them; But this good God saith expressly, and He knows what he hath to do, *It is a People of no understanding, therefore he that made them will have no mercy on them, and he that formed them will shew them no favour.*

Isaiah 27. 11.

Sect. XXIX.

Gods goodness in the NEW COVENANT.

BUt and if thou *thinkest hardly* of Gods Dealing with Men fallen under the *first Covenant*, the Covenant of Works, O busie thy thoughts so much the more on the *New Covenant*, and surely thou canst not but cry, *grace, grace unto it*. O this is that where none are *excluded*, but *self-excluders*, nor counted *unworthy*, but those that are *unwilling*; where the *worst* are invited, and the most *heavy laden* best welcomed;

Heb. 8. 8.

Of GRACE.

Zech. 4. 7.

Math. 22. 8.

comed: where Sinks of Sin (as *Manasseth* an *Idolater* and a *Conjurer*, who *filled* Jerusalem *with blood*) are made *vessels of mercy prepared unto glory*: where Mansion-Houses of Devils (as *Mary Magdalen*) become *Temples of the Holy Ghost, Habitations of God through the Spirit*; where *Persecutors* (as *Saul*) become *Preachers of Righteousness*, and the *Wolf dwells with the Lamb*, and *the Leopard lies down with the Kid*, and *the Calf with the Lyon*, and *the little Child doth lead them*, &c. Where cruel *Jews* are *saved* by the Blood that they *shed*, and by *putting forth an hand of Faith* to take hold on him whom themselves had taken before, and *by wicked hands had Crucified and slain*: And where *Sinners of the Gentiles*; *Fornicators*, *Idolaters*, *Adulterers*, *Effeminate persons*, *Abusers of themselves with Mankind*, *Theeves*, *Covetous*, *Drunkards*, *Raylers*, *Extortioners*, *are washed*, *are sanctified*, *are justified in the Name of the Lord Jesus*, *and by the Spirit of our God*. Where blemishes are no bar to admission *to the Marriage-Supper of the King*, but the *Poor and the Maimed*, and the *Halt* and the *Blind* are entertained, yea the very *Hedge-rows* are searched, and the very Vagabonds, and High-way-men are *compelled to come in*. Where the eyes of the *Blind see out of obscurity*, and *the ears of the Deaf are opened*, and *the Lame Man leaps as an Hart*, *and the Tongue of the Dumb doth sing*: Where the *way-faring Man though a fool doth not err*; and *they that erred in spirit come to understanding*, and *they that murmured to learn Doctrine*, Where God *looketh upon men*, and *if any say I have sinned*, *and perverted that which was Right*, *and it profited me not*, *He will deliver him from going down into the pit*, and *his Life shall see the light*. Where *Light is given to them that sit in Darkness*, *and in the shadow of Death*; and where *Iniquity* is *forgiven*, and *Sin is Remembred no more*. In the *First Covenant* God was *good* to Mans *Righteousness*; in this *New Covenant* He is *merciful to his unrighteousness*; In that He was *Preserver* of the Innocent, in this a *Restorer* of Revolters, an *Healer of Back-sliders*, a *Lover* of Enemies,

Chap. 11. 28.
1 King. 21. 16.
Verse 6.
Mark 16. 9.
Acts 9. 15.
Isaiah 11. 6.
Acts 2. 23.
1 Cor. 6. 9, 10, 11.
Luke 14. 21, Verse 23.
Isa. 35. 5, 6, 8.
Isaiah 29. 24.
Job 33. 27, 28.
Luke 1. 79.
Heb. 8. 12.
Free Grace.
Hosea 14. 5.
Rom. 5. 8.

mies, a well-willer to Evil-doers. O this is Mercy,
Luke 1. 14. *tender mercy of our God whereby the day-spring from on*
Luke 1. 78, 79. *high hath visited us, to guide our feet into the way of peace,*
Rom. 3. 12, 16, 17. who were *all gone out of the way*, and were *altogether become unprofitable*, but *destruction and misery* were in
Verse 24. our *ways*, and *the way of Peace we knew not.* O this
Verse 25. is Grace, *Free Grace, through the Redemption that is in Jesus Christ, whom God hath set forth to be a propitiation*, &c. willing it seems to gain all sorts of Buyers,
Isaiah 55. 1. though *without money* and *without price*, as the Salesman is who *sets forth* his Wares to invite Customers whom He hopes most to get by, whereas all that He expects from us is but our *taking* what he *tenders*, and *receiving* what he *gives*. O this is Mercy, and
Eph. 2. 4. *rich Mercy*, and Love, and *great love wherewith he loved*
Rich Grace. *us*; O this is Grace, and Riches of Grace, and *ex-*
Verse 7. *ceeding riches of Grace in his kindness towards us*: The Apostle speaks of it as if he could never speak enough of it, or high enough of it; and it was not his study alone, but that about which he declares that *all Saints* are thoughtful how *they may be able to*
Chap. 3. 18, 19. *comprehend what is the breadth, and length, and depth, and height, and to know this love that passeth knowledge. Breadth of Love, covering the multitude of sins,* (as it must needs be a broad Plaister indeed that must cover all our Sores, who *from the sole of the foot, to the*
Isaiah 1. 6. *head*, are nothing but *wounds, and swellings, and putri-*
Psalm 130. 1. *fying sores*) Depth of love, reaching us in the *Deeps*
And 40. 2. of sin and misery, the *horrible pit and miry clay*: Length of Love, stretching its wings from *Eternity to Eternity*; and Height of Love, bearing sinners up
Eph. 3, 11. from *Hell* to *Heaven*, and to a more blessed and glo-
1 Cor. 15. 45, 47. rious state in the *second Adam*, than they fell from in *the first*. And O what a Theme for Thoughts is here? Here is *Height* for the *Highest*; *Depth* for the *Profoundest*. *Breadth* for the *largest*; *Length* for the *longest* Thoughts Man can possibly have, and indeed *Thoughts* are the largest things in the World.

Covenant of GRACE the amplest Theme for thoughts.

Sect.

Sect. XXX.

THis, this was that, that took up *Gods own Thoughts* from all Eternity, *this good pleasure of his goodness, which He purposed in Himself. The Lord possessed me* (saith Christ) *in the beginning of his way, before his works of old, or ever the Depths or the Fountains, or the Mountains or Hills were settled, or the Earth made, or the Clouds confirmed, or the Heavens prepared; Then was He with God as one brought up with him, rejoycing alwayes before him, and was daily his Delight*, even he whose *Rejoycing is in the habitable parts of the Earth, and his delights are with the Children of Men*, that is to say, with Fallen Man; or, as it is expressed in the Psalmist, *even the Rebellious, that God might dwell among them.* The Lord possessed me, saith Christ; Now the *Thoughts* as we have formerly said, *are the possessions of the heart.*

Ephes. 1 9. With 3. 11. CHRIST. Prov. 8. 22. The object of Gods Eternal Thoughts. Verse 30. 31. Psal. 68. 18.

This was that, that took up the *Thoughts of all the best* in the first Ages of the World, when they had but a *little hole to see day at*; when this *Infant Covenant of Grace* was wrapt in the Swadling-band of that short and single Promise, *the Seed of the Woman shall break the Serpents head*; Wherefore when that Son was born, of whom Christ was to come, *Eve* calls him *Seth*, a FOUNDATION: and how glad were they when God did but never so little further open it, and make a way for their further Thoughts about it. 'Twas a little plainer to *Abraham, In thy seed shall all the Nations of the World be blessed*; And saith Christ of *Abraham, He saw my day, and was glad.* How busie was Holy *Job* about the Thoughts of his *Redeemer*, of his *standing upon the Earth*, and his *seeing of him with those very eyes of his at the last day*: And gracious *Elihu*; about the way of Gods dealing with penitent Sinners on the account of a Saviour, *Deliver him from going down into the Pit, I have found a* RANSOM. When *Agur* was discoursing with *Ithiel* and *Ucal*,

And of all good men in the first Ages of the World. Of Adam. Gen. 3. 15. Gen. 4. 25. Abraham. Gen. 12. 3. Job 8. 56. Job 10. 25. 26, 27. Job 23. 24. Agur.

mies, a well-willer to Evil-doers. O this is Mercy,
Luke 2. 14. *tender mercy of our God whereby the day-spring from on*
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Sect.

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THis, this was that, that took up *Gods own Thoughts* from all Eternity, *this good pleasure of his goodness, which He purposed in Himself. The Lord possessed me* (saith Christ) *in the beginning of his way, before his works of old, or ever the Depths or the Fountains, or the Mountains or Hills were settled, or the Earth made, or the Clouds confirmed, or the Heavens prepared; Then was He with God as one brought up with him, rejoycing alwayes before him, and was daily his Delight*, even he whose *Rejoycing is in the habitable parts of the Earth, and his delights are with the Children of Men*, that is to say, with Fallen Man; or, as it is expressed in the Psalmist, *even the Rebellious, that God might dwell among them.* The Lord possessed me, saith Christ; Now the *Thoughts* as we have formerly said, *are the possessions of the heart.*

Ephes. 1. 9. With 3. 11. CHRIST. Prov. 8. 22. The object of Gods Eternal Thoughts. Verse 30. 31. Psal. 68. 18.

This was that, that took up the *Thoughts of all the best* in the first Ages of the World, when they had but a *little hole to see day at*; when this *Infant Covenant of Grace* was wrapt in the Swadling-band of that short and single Promise, *the Seed of the Woman shall break the Serpents head*; Wherefore when that Son was born, of whom Christ was to come, *Eve* calls him *Seth*, a FOUNDATION: and how glad were they when God did but never so little further open it, and make a way for their further Thoughts about it. 'Twas a little plainer to *Abraham, In thy seed shall all the Nations of the World be blessed*; And saith Christ of *Abraham, He saw my day, and was glad.* How busie was Holy *Job* about the Thoughts of his *Redeemer*, of his *standing upon the Earth*, and his *seeing of him with those very eyes of his at the last day*: And gracious *Elihu*; about the way of Gods dealing with penitent Sinners on the account of a Saviour, *Deliver him from going down into the Pit, I have found a* RANSOM. When *Agur* was discoursing with *Ithiel* and *Ucal*,

And of all good men in the first Ages of the World. Of Adam. Gen. 3. 15. Gen. 4. 25. Abraham. Gen. 12. 3. Job 8. 56. Job 10. 25. 26, 27. Job 23. 24. Agur.

Ucal, you may see where his *Thoughts* were by his Question, *What is his Name, and what is his* SONS *Name, if thou canst tell.*

Prov. 30. 4.

Of *David* especially, Psalms a little New Testament.

And as for *David* to whom, as to a special Favorite, so large and glorious discoveries were made, O how enlarged and *affectionate were his Meditations*, So that *David* and the Book of the Psalms is quored by Christ himself, as most clear and copious concerning Him, *All things* (saith he) *must be fulfilled that were written in the Law of* Moses, and the Prophets, and *the* PSALMS *concerning* ME; And so in the *Acts* and elsewhere, as if the PSALMS were a little *New Testament* in the middle of the Old.

Luke 24. 44. Acts 1. 16. and 20. 25. 29. 34. & 4. 25, &c. and 13 33.

David's thoughts busied about Christs Name. Psal. 110. compared with Matth. 22. 43. Psalm 2. 2. Psalm 45. 7. John 4. 29. 2 Sam. 22. 3. Psal. 118. 14. and 21. Luke 1. 47. Phil. 3. 3. Psalm 35. 9.

How full were *Davids* Thoughts of this great and glorious Name, the LORD JESUS CHRIST. He *calls him* LORD *in spirit*, when he saith, The Lord said *unto my* LORD, *sit thou on my right hand*, &c. He calls him Gods *Anointed*, which, in the Greek Tongue, is CHRIST, Yea the *Anointed of God above his Fellows*, which is as much as THE CHRIST (as she asked, *Is not this* THE CHRIST? that is *Christ* above all *Christs*, for though there were *many Christs*, they were taught to expect ONE Christ above All) And he calls him his *Saviour*, and his *Salvation* most frequently, which in the Hebrew Tongue is JESUS. So that that saying of the Blessed Virgin, *My Spirit rejoyceth in God* MY SAVIOUR, and that of the Apostle, *We rejoyce in* JESUS, seem clearly to be taken from that of *David*, *My Soul shall be joyful in the Lord, it shall Rejoyce in his Salvation*, or (as it may be read to the letter in the Hebrew Text,) *My Soul shall Rejoyce in his* JESUS.

Person. Psalm 2. 12. Verse 7.

Psal. 89. 26. compared with Heb. 1. 5.

Concerning his *Person*, his Thoughts were clear; He exhorts *the Kings* of the Earth *to kiss the* SON, and tells you plainly, that he means the only BEGOTTEN of God, when he saith, *the* LORD *hath said thou art* MY SON, *this day have I* BEGOTTEN *Thee*; and again, *I will be to him a Father, and He shall be to me a Son.*

So

So also concerning his *distinct Natures*, in one Subsistence, *He calls him* LORD *in Spirit*, because he knew him to be GOD, who (he knew) was to be his SON after the Flesh, as MAN, yet saith expresly to him, Thy Throne, O GOD, is for ever and ever, &c. Thou loveſt Righteouſneſſe, &c. therefore GOD thy GOD hath Anointed Thee, &c. He knew that Chriſt, the anointed of God, was GOD, for (ſaith the Apoſtle) It is *unto the* SON *that he ſaith thy Throne*, O GOD, *is for ever and ever*, &c. Yet He alſo diſtinctly and certainly knew that *God had ſworn that of the fruit of his Loins He would raiſe up Chriſt (as concerning the Fleſh) to ſit upon his Throne* (as the Apoſtle ſpeaks): So that he may be thought to mean this when he ſaith *Truth ſhall ſpring out of the Earth, and Righteouſneſs ſhall look down from Heaven.* He might well call him TRUTH, as he was the *Promiſed Meſſiah*, for in this reſpect he was to *ſpring out of the Earth*, to be born of a Woman in *the City of* David; And he might call him RIGHTEOUSNESS, who is called elſewhere (*Jehovah Tzidkenu*,) The LORD *Our Righteouſneſs*, and *the* SUN *of Righteouſneſs* (as another Prophet calls him) now 'tis proper for the SUN *to look down from Heaven.*

Natures. Pſalm 45. 67. Hebr. 1. 8. Acts 2. 30. Pſal. 85. 11. Jer. 33. 16. Mal. 4. 2.

Concerning his *Incarnation* and Birth, which he calls the *budding of the Horn of* David, or (which is all one) *the raiſing up a mighty Salvation*, or a *Horn of Salvation for his people in the houſe of his Servant* David, he brings in Chriſt plainly thus ſpeaking, *Sacrifice and Offering, and burnt Offerings thou wouldeſt not, but a Body haſt thou prepared me.* So the Holy Ghoſt in the *Hebrews* renders that of the Pſalmiſt, *Mine ears haſt thou opened*, or *pierced through*, and applies it to Chriſts *Coming into the World* in the Fleſh, *Then ſaid I, Lo I come, in the Volume of the Book, it is written of Me, I delight to do thy will, O my God*, &c.

Incarnation. Pſal. 132. 17. Luke 1. 69. Pſal. 40. 6, 7, 8. Hebr. 10. 5.

He had alſo moſt clear conceptions concerning Chriſts bitter Sufferings. Paſſion.

By

Psal. 2. 1, 2. Acts 4. 26. In the *Raging* Combination of *the Heathen* (that is the Gentiles) *and the People*, (that is the Jews) and *Consultation of the Kings of the Earth, and the Rulers* that is, *Herod*, and *Pontius Pilate*) *against the Lord and his* CHRIST, as it is expounded in the *Acts*.

Psal. 118. 22. 1 Pet. 2. 7. By the Malice of the Priests and Elders (that should have been *Builders* of the People in the Faith and acceptation of this Promised *Messiah*) *Refusing that stone which* God hath designed to be *the Head of the Corner*.

Psalm 41. 9. Job 13. 18, 21. Psal. 22. 7, 8. Mat. 27. 43. By the *Treason of* Judas *that did eat of his Bread, yet lifted up his heel against him*. By the *scoffs* of Spectators, and cruel mocking of *passers by, wagging their heads at him and saying, He trusted in the Lord, let him deliver him, if he will have him, and let him save him, seeing he delighted in him*.

Psal. 31. 11. Mat. 26. 56. By the *fainteheartedness* of his Followers, and Cowardise of his Friends, *I was a Reproach among mine Enemies, and a fear to mine Acquaintance, they that saw me without fled from me; All this was done* (saith the Evangelist) *that the Scriptures might be fulfilled, then all his Disciples forsook him and fled*.

Psal. 69. 21. Mat. 27. 48. By the *Cruelty of his Inhumane* Persecutors, that *in his thirst gave him Vinegar to drink, and Gall in his Meat*.

Psal. 22. 16, 17, 18. Mat. 27. 35. By the *Savage Souldiers* that *parted his Garments, and cast lots upon his Vesture*, and Bloody Executioners that *pierced his Hands and his Feet*, and so distended his Body upon the cruel Cross that *one might tell all his Bones*.

Psal. 22. 1. Mat. 27. 46. And most of all by *Divine Dereliction*, which made him to cry out, *My God, my God, why hast thou forsaken me?* And yet in all this not *casting away his Confidence*, or *loosing himself* by Impatience, but *committing himself* and his Cause to God, and *crying out with a loud voice, into thy hands I commit my Spirit*, and *when he had so said* (saith the Evangelist) *He gave up the Ghost*.

Psalm 31. 5. Luke 23. 46.

And

And as *David* was thus copious in the *Thoughts of Christs Passion*, he leaves him not there, but pursues him with *lively* and comfortable *Meditations of his Resurrection*: *Thou wilt not suffer thine holy one to see Corruption*, from which the Apostle undeniably concludes the *Resurrection of Christ from the Dead*, nay even from those words in the Second Psalm, *Thou art my Son, this day have I begotten thee*. *This God hath fulfilled*, saith the Apostle *Paul*, *in that he raised up Jesus*, &c *He shall drink of the Brook in the way*, may be meant of his Passion (for Christ calls it a Drinking) *the Cup* which my Father hath put into mine hand (saith he) *shall I not drink?* *and therefore shall he lift up the head*, in his Resurrection.

Resurrection. Psal. 16. 10. Acts 2. 26. Psalm 2. 7. Acts 13. 33. Psal. 110. 7. John 18. 11.

And as his Thoughts ran of his Resurrection, so also of his *Ascention*, *When he Ascended up on high, and led Captivity Captive, he received gifts for men, yea even the Rebellious, that God might dwell amongst them*, expounded by the Apostle as meant of Christ by the Psalmist.

Ascention. Psal. 68. 18. Eph. 4. 8.

So also of Christs *Session* at the *Right hand of God*, and *Intercession* as an *High Priest for ever after the Order of* Melchizedeck; All expounded of in Christ in the Hebrews.

Session and Intercession. Psal. 110. 1, 4. Heb. 7. 21.

Of his Kindome, Throne, and Scepter; *Thy* THRONE, *O God, is for ever and ever, the Scepter of thy* KINGDOM *is a right* SCEPTER.

Kingdom. Psalm 45. 6.

Of his Prophetical Office in *Declaring the Decree*, in Instructing the Church, *Hearken O Daughter, and consider, and encline thine ear*, &c. And the wonderful glorious success of his Gospel Ministers. *Thy people shall be a willing people in the day of thy power*, &c. and that not only as to the *Election among the Jews*, but also the *fulness of the Gentiles*, the Calling and Conversion of them by the Grace of the Gospel, *I will confess thee among the Gentiles*. And again he saith, *Praise the Lord all ye Gentiles, and laud him all ye People*, &c. *for great is his loving-kindness towards us* (us Jews, and you Gentiles) *therefore praise ye the Lord*.

Prophetical Office. Psalm 2. 7. and 45. 10. Success of his Ministry. Psalm 110. 3. Psalm 18. 49. Rom. 15 9. Psal. 117. 1, 2. Rom. 15. 11.

And

Second coming to Judgment.

And finally his Powerful and certain second coming to Judgment for the compleating of the work of his Grace *in bringing many Sons unto Glory*, and in *gathering his people together, his Saints and his Covenanted ones, even from the rising of the Sun, unto the going down thereof.* And O how he triumpheth (and brings in other Creatures exulting as it were) at the thought of this his coming, *for he cometh, for he cometh to judge the Earth: with Righteousness will he judge the World, and the People in his truth*; for in all this it is evident, that his thoughts ran of Christ, when he saith, *He hath remembred his Mercy and his Truth towards the house of* Israel, *and all the ends of the Earth have seen the Salvation of our God*; and then it follows, *Let the Floods clap their hands, and the Mountains rejoyce together, before the Lord, for he cometh to judge the Earth; with Righteousness shall he judge the World, and the people with Equity.*

Psalm 50. 1, 5.

Psalm 96.

Ver. 11, 12, 13.

Verse 8, 9.

In a word, as blessed *Maryes Soul did magnifie the Lord*, though she were his Mother, so *Davids Spirit* did *rejoyce in God his Saviour*, though as to the Flesh, he were his Father; and O how precious was that thought unto *David*, which is, as it were, the sum and quintessence of all the rest. *Thou spakest in a vision to thy holy One, thou saidst, I have laid help upon one that is mighty*, that is to say (in the New Testament-Language) *He is able to save to the uttermost, all that come unto God by him.*

Psalm 89. 19.

Hebr. 7. 28.

'Tis proved that *David* understood and thought of Christ in all this.

But some one may say, was *David* indeed so well studied in a Covenant of Grace, and did he *think of a Christ* in all this? The Apostle *Peter* saith he did, *because he was a Prophet, and knew what God had sworn, that of the fruit of his loins he would raise up Christ concerning the Flesh, to sit upon his Throne, and that knowing this before, he spake of his Resurrection*, &c. So that *David* did not *Prophesy* (like wicked *Caiaphas the High Priest*) *of he knew not what*, but understood what he Prophesied, and thought of what he Prophesied, and was in this respect *a man after Gods own heart*, because

Acts 2. 30, 31.

Joh. 11. 50, 51.

1 Sam. 13. 14.

becauſe his heart was ſo much upon what *Gods heart* was upon, the Myſtery of Grace in the Lord Jeſus Chriſt: ſo that as Chriſt ſaith, that he *was alwayes before God*, ſo *David* ſaith of Chriſt, *I foreſaw the Lord alwayes before my face*, Chriſt was ever in his eye. But O how great is the advantage that our Thoughts may have of his? His was but a *foreſeeing* and a *fore-knowing* (προοράω) and therefore but a *fore-thinking* of a Chriſt that was to come, but ours is a ſeeing (*before whoſe eyes Jeſus Chriſt is evidently ſet forth, even as if he were Crucified amongſt us*) and a knowing and a thinking of that which is already, and fulfilled to a tittle in all that he fore-ſpake, and fore-thought even *eight and twenty Generations* before it was accompliſhed: *for from* David, *untill they were carryed away into* Babylon, *was fourteen Generations*; and from *the Captivity to Chriſt were fourteen Generations*.

Prov. 8. 30. Acts 2. 25. Verſe 31. Gal. 3. 1. Mat. 1. 17.

What ſhall I ſay now? the time would be too ſhort (as the Apoſtle ſpeaks) to tell you of *Moſes*, and all the reſt of the Prophets, of the Apoſtles, and particularly of S. *Paul*, whoſe *heart was ſo full* of a Chriſt, and *his thoughts* ſo big of him, that they *deliver* themſelves almoſt in every other Verſe, of his very *Name*, and croud it in many times as if it were an eaſe to that *Abundance that was in his heart*, to have his mouth ſpeaking, or his pen dropping that *ſweet ſmelling* Name of THE LORD JESUS CHRIST.

Heb. 11. 3.

Sect. XXXI.

THis, this is alſo that, *which the Angels deſire to pry into*; for you may know what all their *Thoughts* run on, by what their *Tongues* run of, when they take to them Tongues (ſaith the Evangeliſt) *there was with the Angels a multitude of the Heavenly Hoſt, Praiſing God, and ſaying, Glory to God in the higheſt, on Earth* PEACE, *and* GOOD WILL *towards men*. On *Earth* Peace, no Peace for *Hell*;

1 Pet. 1. 12. Chriſt the Theme of Angelical Thoughts. Luke 1. 13, 14.

Good-

Yet Christ is for fallen men, not Angels. Hebr. 2. 16.

Goodwill towards *Men*, but not *Devils*; for *Christ took not on him the Nature of Angels, but the seed of* Abraham. O this is that, the thought whereof is such matter of *Admiration* to the good Angels, and such horrour and *Confusion* to the fallen Angels, whose *eye towards us* is so much the more *Evil, because Gods hath been so good.* And shall not all this procure God thy *good Thought* of him? Why, were there no more but this, that Salvation is *Possible* for Thee, but not so for Them, this were something to be thought of; But now that Salvation is *Proffered* and laid in thy very way, that thou canst not, if thou wouldest, step towards Hell, without *trampling upon Gods bowels* (of Mercy,) and *treading under foot the Son of God, and blood of the Covenant*; where all is Free to Thee, how ever dear to Christ, and the *Yoke easie*, the Covenant being GRACE, Requiring onely what it hath to give, and giving what it requires; saying, *Wash you, and make you clean*, &c. and again, *I will powre clean water upon you, and you shall be clean, and from all your filthiness will I cleanse you*, &c. Saying, *make you a new Heart, and a new Spirit*, &c. and again, *a new heart also will I give you, and a new Spirit will I put within you*, and *I will take away the stony heart out of your flesh, and give you a heart of flesh*, and *I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgments, and do them*; &c.

Hebr. 10. 13.

Covenant of Grace gives what it requires. Isaiah 1. 16. Ezek. 35. 25. and 18. 31. with 13. 26.

Slighting of Gospel-Grace, a sin of Men, not Devils.

Having such *Grace*, I say, proffered us as the *Devil never had*, let us think what will become of us, if we sin such a SIN as the *Devil never did*, who never had a pardon tendered him to fling it back into God's face; who never had a Christ, or a Covenant of Grace preached unto him, but was forced to speak truth in that (though he be a lyar) that he hath nothing *to do with Jesus*, except it be to his *Torment*. But, saith the Scripture, *To us it the Child born, to us is the Son given*; It saith not to Angels, but to us; Though we may well think that *Elect Angels*, as the Apostle calls them are so in Him; but if Christ be

Matth. 8. 29. Isaiah 9. 6. 1 Tim. 5. 21.

their

their Head, yet not so as he is *Ours*. A head of *confirmation* to them, of *Redemption* to us; and so *born to us*; And shall He be so much thought of *by Angels*, and not thought of *by us*? Nay 'tis *our Concernment*, that the Apostle saith, *the Angels* do so much *desire to prie into*: and They are advantaged herein *by the Church* (as the Angel *Gabriel* by *Daniels* Prayer) To *the intent* (saith the Apostle) *that now unto the Principalities and Powers in heavenly places might be known by the Church the manifold wisdom of God.* Men otherwise concerned in Christ then Angels. 1 Pet. 1. 12. Dan. 9. 23. Eph. 3. 10.

Sect. XXXII.

CConcernment is wont to be the greatest *Conducement to thoughts*; Men will mind their *own Business*, when anothers shall be out of their Thoughts, and this is our great, nay our onely Concernment, for *there is but One thing needful*: for thus we may think, if Christ be not Ours, there is nothing Ours, for Christ is *Heir of all things*, nay We have *lost our selves*, and *are cast away*; But if Christ be Ours, *All is Ours*, for his Name is *Immanuel*, which is, by Interpretation, *God with us*; and if God be with us, well may our Thoughts be with God; and surely they cannot but be well, if they be with God. Gods *greatness* is amazing, but when his *goodness* hath made it Ours, how comforting? *I go, saith Christ, to my Father and your Father, and to* My God, and Your God. Our concern. Luke 11. 42. Christ Ours. Heb. 1. 12. Luke 9. 2. Matth. 1. 23. Immanuel. God with us. Make all ours. Greatness. John 20. 17.

Gods JUSTICE is terrible, but his *Justice* paid off, satisfied, attoned, reconciled, Justice befriending, how amiable? *God is faithful and* JUST *to forgive us our sins, and to cleanse us from unrighteousness, if we confess our sins*, what a word is there? If we burthen our selves with them, as the matter is ordered in the Covenant of Grace, Justice it self will befriend us by discharging us of them; if we be but so honest and candid as to *own them*, and to *own him* that hath owned them, and paid for them (who is mentioned Justice. 1 John 1. 9.

1 John 1. 7. mentioned there by the Apostle but a verse or two before) God is so just as to pardon them. *Deliver him*, saith God, *I have found a Ransom*, Justice disclaims a double payment.

Job 33. 24.

Holiness. The *holiness* of God, what a dreadful thought is it? and how may it make a poor sinful man to cry out as *the men of* Beth-shemesh, *Who is able to stand before this holy Lord God?* But then to think again that this Holy *God* is become *Man, and in the likeness of sinful Flesh, and for Sin, that he might condemn Sin in the Flesh*, and that He is *made unto us of God, not onely Righteousness, but Sanctification*, this may make us to *give thanks at the remembrance of his holiness*, as it is in the Psalmist.

1 Sam. 6. 20. Rom. 8. 3.

1 Cor. 1. 30.

Psalm 30. 4.

Highness. Gods HIGHNESS, what an awful thought is it to Us, that are at such an infinite distance from Him? But to think withall, that *though the Lord be high, yet He hath respect to the lowly, and regard to our low estate*, and hath so far humbled himself, as to embrace our Dunghil, to cloth himself with our Flesh, to lodge in a *Womb without abhorrence*, in a *Manger*, in a *Grave*, nay by his Spirit in a *Sinners heart*, so that We may say with the Psalmist, *Who is like unto our God, who dwelleth on high*, yet HUMBLETH *himself, to raise up the Poor out of the Dust, and the Needy out of the Dunghill*; for Christ's HUMILIATION and Condescention is our Exaltation: O what cause is here to *rejoyce in his highness*, as the Prophet speaks? And if *greatness, and holiness, and justice*, are made such *Repast*, by a Covenant of Grace, to our *Thoughts*; well may *We remember his* LOVE *more then Wine*. Here, O here, Wee should muster up our *Thoughts*, and bring them into a *Full Body*, and lay Gods Commands upon them to stand to their colours, for *the* BANNER *over us is* LOVE.

Psalm 138. 6. and 136. 23.

Psalm 113. 5, 6, 7.

Isaiah 13. 3. Cant. 1. 3. Cant. 2. 4.

Sect.

Sect. XXXIII.

AND here let me charge thee, O Reader, to think seriously of this, if the Apostle cry out, as he doth, *Beloved what manner of Love is this that the Father hath bestowed upon us, that We should be called* The Sons of God? O think then what manner of love is this, that GOD should be called *The Son of Man*? Nay become *Man*? *for the* WORD *was with* GOD *and the* WORD *was* GOD, *and the* WORD *was made* FLESH. For to think that Christ was onely θεος ανθρωπος, *a Divine Man*; and not GOD-MAN, is a thought both *beneath Christ, and below a Christian. But* (thanks be to God) *We know that the Son of Son of God is come, and hath given us understanding, that We may know him that is True, and We are in Him that is True, even in his Son Jesus Christ, This is the* True GOD, *and the Life Eternal.*

This is He of whom it was said of Old, *To us a Child is born*, and yet *his Name shall be called* The MIGHTY GOD. *By whom*, saith the Apostle, *God made the World, and he that built all things is* GOD; and to him it is expressly said, *Thou Lord in the beginning hast established the Earth, and the Heavens are the works of thine Hands. He was in the World, and the World was made by him, and the World knew him not.* And that *He upholdeth all things by the word of his power, who by himself purged our Sins, and sate down at the right hand of the Majesty on high.* So that CHRIST *Suffering*, was but GOD *Satisfying himself*, and therefore He cannot chuse but have full payment, for the *Purchase Blood* was the *Blood of* GOD. *Feed the Church of* GOD (saith the Apostle) *which he purchased with his* Own Blood. And God did Suffer, though He could not Suffer As GOD, the *Nature assuming*, adding *infinite* value and vertue to the *Nature assumed*, both being *one Person*; for *God manifested in the Flesh*, must needs be *justified in the Spirit*, or God-

LOVE.
1 John 3. 1.

In Christs Incarnation.
John 1. 1. and Verse 14.

John 5. 20.

Christ true God.

Isaiah 9. 6.

Hebr. 1. 2.
Chap. 3. 3, 4.
Hebr. 1. 10.
Verse 3.
John 1. 10.

Christ suffering was God satisfying himself.
Acts 20. 28.

1 Tim. 3. 16.

Hebr. 9. 14. head of Christ, through which, or upon which, as the Altar, this Μεσίτης, this middle Person (as the Apostle calls him) betwixt God and Man (*God-Man*) as Priest, offers up himself Suffering (*as true Man*) to Himself, as *One true God* with the Father and the Holy Ghost.

1 Tim. 2. 5. This is that great Mystery look'd into *by the Angels, Preached to the Gentiles, Believed in the World.* Lord I believe it, *help thou mine unbelief.*

Sect. XXXIV.

1 Tim. 3. 16. But though I dare not but Think with Scripture that the blood of *Christ* (that is, the *Death of Christ*, for so the Scripture is to be understood when it speaks of his blood) is *of Infinite value and vertue*, being Gods own blood, yet dare I not think with those who (without Scripture) affirm that *One drop of Christs blood was sufficient to save the world*, for the Apostle saith expresly, that *He is Mediatour of the New Testament through* DEATH, εἰς ἀπολύτρωσιν, *to Redemption* (no Redemption without *Death*) *for where a Testament is* (saith he) *there* Must *be the* Death *of* Him *that made the Testament*. And He proves it by the killing of the Sacrifices in the Law, *That without shedding of blood* (the means dying) *there is no Remission*; And that it was *Necessary Christ should enter by his own Blood*, that is, (for so he explains it) *by the Sacrifice* (not of a drop or few drops but) of Himself, and that no otherwise than *by Death*; *for as it was appointed unto Men once to die, So Christ must be Once offered.* For the Debt that We owe to the Covenant of *Works* is *Death*, *In the day that thou eatest thereof thou shalt Die*: This Debt must Our Surety under the New-Covenant pay, though a Covenant of Grace, for GRACE *must reign by* Righteousness; for Christ was not onely *for Our Good*, but *in our stead*, (*like the Ram* in the stead or *room of* Isaac) *for the Chastisement of our Peace was upon him.* And therefore (not one drop of his Blood

Mistake to think one drop of Christ's blood sufficient.

Acts 20. 28.

The Death of Christ necessary.

Heb. 9. 15.

Verse 16.

As Testatour.

Verse 22. 23.

Verse 26.

Verse 27, 28.

Surety.

Gen. 2. 17.

Heb. 7. 22.

Rom. 5. 21.

Christ suffered in our stead.

Gen. 22. 13.

Isa. 53. 5, 10.

Blood onely but) *his Soul must be made the Offering for Sin, and he must powre out his Soul to the Death*, for He was to bear *Our Sorrows*, which were the sorrows of Death, as you have seen: which Text, though a learned man, who sometimes had written worthily for Christs satisfaction, falling afterwards off by Temptation, would fain distort, by expounding it of the Prophet *Jeremiah*, yet two great Apostles, *Philip* and *Peter*, do understand and expound it of Christ, and no other, *by whose alone stripes we are healed*. So Christ himself also, who knew what would serve the turn, tells his Disciples plainly, that there was no way but one, *he must go away, he must depart*, yet he had long before this even *at eight dayes old*, lost more than *a drop of blood* for them in his *Circumcision*, but still for all that, *the Son of Man must go to* Jerusalem, *and must suffer many things, and be killed*: and it was *his Life*, and no less that He must *give for a Ransom for many*.

Verse 12. Verse 4. Grot. in loc. Acts 8. 34, 35. 1 Pet. 2. 24. John 16. 7. Luke 2. 21. Mat. 16. 21. Chap. 20. 28.

'Tis true indeed, this *One Life* of His was worth *Thousands of Ours*, as *Davids* Men said of *David*, and his *suffering Death* (though it were not *possible he should be held of it*,) gave *Infinite Justice* that Satisfaction and full Payment, because he that Suffered was an *Infinite Person*, that Millions of Damned ones, (Men and Angels) in Hell cannot give or make in *Millions of Ages*; but the subjects of the Suffering being *Finite*, the duration or Term of the Suffering must be in some sort *Infinite*, that is to say, *without End*; But now God sends *his Angel*, as a publick Minister, to *roul away the Stone from Christs Sepulchre* (not that Christ needed an Angels help to further his Resurrection, for He that *had power to take up his life again*, could not want strength like another *Sampson*, *to shake off those* sorry shackles of his Sepulchre, but) I say, the Key must be turned by *Gods own Officer*, and the Prison door set open, to declare to All the World that Our Debt, by his Death, was fully paid, in that Our Surety did not

The preciousness of Christs Death. Acts 2. 24. 2 Sam. 18. 3. Christ fully Satisfied, was lawfully discharged. Mat. 28. 2. John 10. 18. Jud. 16. 9, 12.

Break Prison, but was set at Liberty, which the damned shall never be, because they can never *pay the uttermost farthing*.

We must not pretend high Thoughts of Christ, to harbour hard thoughts of God.

But still We must take heed while We pretend *high Thoughts of Christ*, that we harbour not *hard thoughts of God*, as if he would *exact* of Our Surety more than was due, or were indeed profuse or *prodigal of the Blood of his Son*: No, no, God counted it as precious sure as thou canst do for thine heart, and if Men be loath to be lavish of *corruptible things*, such as *Silver and Gold*, sure God would never have been so of the *precious blood of Christ, as a Lamb without spot*; for if a drop would have done it, *Circumcision* might have excused the *Passion*, and the *Propathia*, or *Bloody Sweat* in the Garden, the *Bloody Death* upon the CROSS: and so *Christ have dyed in vain*, a thought which the Apostle so much abhors; for as he there reasons concerning the Law, I may argue in this present case, if *Righteousness could have been* by a drop of his Blood, then *Christ dyed lavishly*, as one would say, *Gratis*, in a complement, and for a meer flourish of his kindness, which the Apostle will by no means admit, No, no, *The Temple of his Body must be destroyed*, which the loss of a Drop of his blood would not do; *He must be made* SIN *for* Us: now *the wages of Sin* (*for he knew no sin*, as to the work of Sin, but he must be made Sin, as to the wages of Sin which) *is Death*; *That we might be made the righteousness of God in him. And that he might Redeem us from the Curse of the Law, he must be made a* Curse for Us, that is, He must hang upon the Tree *till he be dead*, for in that sence it is, that the Apostle quotes, that in the Law of *Moses*, where it is written, *Cursed is he that hangeth upon a Tree*.

Gal. 2. 21.

Joh. 2. 19, 21.

Rom. 6. 23.

2 Cor. 5. 21.

Deut. 21. 22, 23.

Scripture-thoughts of Christ, our onely right and high Thoughts.

And the truth is, as our *Scriptural Thoughts* of Christ are our onely *Right Thoughts*, (*O fools and slow of heart, ought not Christ to have suffered these things?* &c. so are they also our *high Thoughts*; for *herein God commended his Love to us* (not that Christ

Luke 24. 25, 26.

was

was *Circumciſed* for us, though that were Love, to looſe a few drops of his *precious Blood* for Us, but this is the high commendation of his Love) *that he dyed for Us*; for many there are that would willingly enough looſe a little Blood for a Friend, that would not *die for their Friend*, but this was Love, that though *We were Enemies*, He not onely *Bled* for Us, but *Dyed* for Us. For ſuppoſe you had been eare witneſſes of the great *Councel of Peace* between the Father and the Son, (whereof we have ſuch plain Intimations in Scripture) ſaith God, Lo yonder are a multitude of Sinners, and a multitude of Sacrifices, but I have no pleaſure in the One or the Other, but if Thou, my Son, wilt but come in the Room of both, I ſhall be ſatisfied, *In whom*, as well as with whom, I ſhall be *well pleaſed*; But know then, that there muſt be *Dying*, or there can be no Doing: for the Sinners ſhould Die; and the Sacrifices they do Die, and thou muſt Die, or elſe my Wrath can not be appeaſed, the Sinner can not be acquitted; and then that you had heard Chriſt thus making anſwer, If it muſt be ſo, *Lo I come, Lord, in the Volume of thy Book it is written of me, even to do* this *thy Will O God*; if this be the way, Let it be ſo; *a Body haſt thou prepared me, and mine Ears haſt thou opened, and I was not Rebellious, neither turned I away back*; Lo here is my *Back to the Smiters, and my cheeks for them that pull off the hair, and my Face for ſhame and ſpitting*: And if all this be not ſufficient, here is my *Soul* too for a Sacrifice, *for an Offering for Sin*, and if Thou be but ſatisfied, I am Satisfied, for as never had Mother ſorrow in her Birth-pains for a Son, *like my Sorrow*, ſo never was Mother ſatisfied in a Son as I am in my Seed. *When thou ſhalt make his Soul an Offering for Sin, He ſhall ſee his Seed, and the* Pleaſure *of the Lord proſper in his hand: He ſhall ſee of the* Travail *of his Soul, and be* Satisfied. And therefore well mayeſt Thou be ſatisfied, O my Soul, as *with Marrow and with Fatneſs*, to think of all this. *If it pleaſed the*

Rom. 5. 8. Not Chriſt bleeding, but his dying the grand commendation of his Love.

Heb. 10. 3, 4, 5.

Mat. 3. 17.

Hebr. 9. 11.

Hebr. 10. 9. 7. Verſe 5.

Iſaiah 50. 5, 6.

Iſaiah 53. 10.

Iſaiah 53. 10. Verſe 11.

Verſe 10.

Lord to bruise him, that He might spare thee, and if the Son were satisfied to be so served to justify thee, and to *bear thine Iniquities*; shall this Thought not be pleasing to thee? That He should not onely be *Cut* (as in his Circumcision) but *Cut off* out of the Land of the Living (as in his Passion) even *Messiah the Prince, be cut off for thee, to finish thy Transgression, to make an end of Sin, to make Reconciliation for the Transgression, and to bring in Everlasting Righteousness*; That He should be *delivered for thine Offences, and raised again for thy Justification*, without thy desert or desire, or thy care or thy Thought before all this was done for thee; doth it not deserve now thy Love, and thy Joy, *and thy Care, and thy Thoughts*, to be laid out upon it? nay to be taken up with it? That *The Lord* should be *Thy Righteousness*; and this *Man thine hiding place*, and thy *Peace*, and *that by Blood onely, so making Peace*; That thine *Acceptation* should be *in Him*, and thy *Redemption through his Blood*, and neither the One nor the other by *Doing*, nor by thy *Dying*, but thy *Reconciliation* by His *Death*, and thy *Salvation* by His *Life*; Oh how dear should the Thought of this *Dying-Rising Lord* be to thee, who once *suffered for Sins, the* JUST *for the Unjust, that he might bring us to God, put to Death in the Flesh*, or Manhood, *but quickened in*, or through *the Spirit*, that is, the *Godhead*?

Verse 11.
Verse 8.
Dan. 5. 24, 25.
Rom. 4. 25.
Jer. 23. 6.
Isaiah 32. 2.
Eph. 2. 13, 15.
Eph. 1. 6, 7.
Rom. 5. 10.
1 Pet. 3. 18.

Sect. XXXVI.

AND how *Highly Reputed* should that *Imputed Righteousness* be by Thee, which the Apostle counts *a Gain*, for which He *willingly Suffered the loss of All*, nay for the working out of which Christ Himself *became poor, that We by his poverty might be made rich*. 'Twas this Righteousness that was look'd at in the *Sacrifices*, and through the *Sprinklings* of the Law, for saith the Holy Ghost, *If the Blood of Bulls and Goats, and the sprinkling them that are unclean*,

High thoughts of Imputed Righteousness.
Rom. 4. 24.
Phil. 3. 8, 6.
2 Cor. 8. 9.
Heb. 9. 14, 15.

clean, Sanctifie as to the purifying of the Flesh, how much more shall the Blood of Christ, &c. purge your Conscience? &c. And that the Thoughts of the Old Testament-Believers ran so much upon, *David* especially, his very Dying Thoughts ran of this, as appears by his last words, *Although mine House be not so with God, yet God hath made a* Covenant *with me,* Ordered *in all things and sure,* this is *All my Salvation* and *All my desire,* &c. Blessed be God what ever is *out of Order,* the Covenant of Grace is Ordered in All things and sure; my help and my hope is not in my self, or in any thing of my own, 'tis laid up elsewhere in better keeping, *One shall say,* IN *the Lord I have strength, and I have* Righteousness: and IN *the Lord, the whole House of* Israel (that is, all that ever shall have Peace) *shall be* Justified *and shall Glory*; thus *Isaiah*: So *Jeremy* speaking of the Church, *He that shall call her is* The Lord Our Righteousness; So *Daniel, Now therefore, O our God, hear the Prayer of thy Servant,* &c. *and cause thy face to shine,* &c. *for the* Lords Sake. You see *Daniel,* who is reckon'd by the Holy Ghost with *Noah* and *Job,* one of the best men that ever was, hath not a Thought of any Acceptance or Audience from any Righteousness or Works of his *Own*; but onely for *Christs sake, Lord do it, saith he, for the Lords sake.* Nay S. *Paul* that came *behind* no Man, and *Laboured more abundantly than All, that exercised himself alwayes to have a Conscience void of Offence, both towards God and towards all Men,* that *Beat down his Body to bring it in Subjection,* &c. In a word, *Wherein-soever any might seem to have any thing to boast, He had more,* yet you find no man more triumphing in an *Imputed Righteousness,* by FAITH, GRACE, FREE GIFT; No man more abasing, nay abhorring the very Thought of all self-wrought Righteousness (*not of Works,* saith He, *least any man should boast*) but sweeping down, throughout his writings (especially the Epistles to the *Romans, Galatians, Ephesians*) the *Spiders Web,* as the Holy Ghost

2 Sam. 23. 1. Verse 5. Isaiah 45. 24. Verse 25. Jer. 33. 16. Dan. 9. 17. Ezek. 14. 14. 2 Cor. 12. 12. 1 Cor. 15. 10. Acts 24. 16. 1 Cor. 9. 27. 2 Cor. 11. 22. to the end. Rom. 4. chap. Rom 5. chap. Eph. 2. 9. Rom. chap. 5. and 6.

Gal. chap. 2. and 3. Eph. chap. 2. Job 8. 14. calls all that Hope and Confidence which *Man Spins*, as it were, out of his *own Bowels*; nay disclaiming all *compoundings* and blendings in the business of Justification, he will have nothing there but a Christ apprehended and received through Faith,

Eph. 2. 8. Rom. 11. 6. and *that too not of our selves, but the Gift of God*; for saith He, *If it be of Grace, it is no more of Works*, or *else Grace were no more Grace*; *but if it be of Works, it is no more of Grace, else Work were no more Work.*

Rom. 9. 30. And how plain, and indeed terrible is that Text? *What shall We say then? that the Gentiles which followed not Righteousness, have attained unto Righteousness, even the Righteousness which is of Faith: But* Israel *which followed after the Law of Righteousness, hath not attained to the Law of Righteousness. Wherefore? because they sought it not* By Faith, *but as it were, by the works of the Law, for they have stumbled at the stumbling stone, as it is written, Behold I will lay in* Sion *a stumbling stone, and a Rock of Offence; And every one that* Believeth in Him *shall not be ashamed.* Let *Papists* then mock on, and call this Imputed Righteousness a *Putative* (or an imaginary) *Righteousness*, yet what is to them *Foolishness*, and to many a *stumbling stone*, let it be to thee, O my Soul, a *Foundation*; *Rejoyce thou in Jesus, and have thou no Confidence in the Flesh.*

Verse 31. 32.

Verse 33.

1 Pet. 2. 6. Philip 3. 3.

Sect. XXXVII.

Phil. 2. 6, 7 8. High thoughts of Christ.

BUt then as God hath Highly exalted Him that was Humbled, being equal with God, yet in shape of a Man, even to the Death of the Cross: so think, that if ever thou hopé for benefit by Him, thy Life and thy Lips must exalt Him, and thine Heart and thy *Thoughts* above all, not that thou canst add to, but must own his Greatness and his Glory, nay *though thou hadst known Christ after the Flesh, yet henceforth know him so no more.* Away with low Thoughts, carnal conceptions of Jesus Christ, who though He were *Crucified through weakness*, yet is

2 Cor. 5. 16.

raised

raised in Power, yea in *the greatness of his strength became weak*, that *out of weakness thou mightest be made strong*: for if the Christian can say by believing in Christ, *when I am weak then am I strong*, and can *Glory in his Infirmities, that the power of Christ may rest upon him*, well may he Glory in Christ, whose *Glory*, in the very dayes of his *infirmity*, they that saw him, *beheld as the Glory of the onely begotten Son of God*, for *whilst he dwelt among Men* in the body of his Flesh, *The Fulness of the Godhead dwelt in him bodily*. And O how *awful* and *stupendious* a thought it is, that Gods *Benjamin* should be this *Ben-oni*, Nay the *Blessed God* himself. *This man of Sorrows*; The *Eternal Father*, the Son of his Hand-maid, *made of a Woman*; The *Mighty God*, a *Child born*, so saith Scripture, but *who shall declare his Generation?* The Law-Maker, *made under the Law*, that He might make satisfaction to the Law, and *Fulfil all Righteousness*, both by *Doing* and by *Dying*, by *Serving* and *Suffering*; The *Lord of Lords* came to *Minister*, And He that gives Life to All, *to give his Life a Ransome for many*. Stupendious Thought may I well call it, that my God should become Goel, my near Kinsman, by *Incarnation*, and gain *Right of Redemption* as to those in whom he had a *right of Creation*, for which Cause *He is not ashamed to call them Brethren*; That the *Infinite* should be *Confined*; and *Content* in the *Womb*, though not *Contained* in the World;

1 Cor. 14. 4.
Isaiah 62. 1.
Heb. 11. 34.
2 Cor. 12. 9, 10.
John 1. 4.
Colos. 2. 9.
Rom. 9. 5.
Isaiah 53. 3. and 9. 6.
Gal. 4. 4.
Isaiah 53. 8.
Gal. 4. 4.
Matth. 5. 15.
Rev. 19. 16.
Mat. 20. 29.
Hebr. 2. 11.

(*Pellibus exiguis Ingens arctatur* Jesus.
That a strait low-roof'd *Virgin-Cell*
Should lodge th' *Incomprehensible*;

That the *Eternal God* should be *Born*, and the *Immortal God buried*, after a Life of *Sorrow*, and a Death of *Shame*; That the Majesty of God should take up with a *Stable*, for a Presence Chamber, and a *Manger* for a *Throne*, where *Wise-men* must come and *worship* Him, a *wreath* of *Thornes* for a *Crown*, a *Cross* for

Isaiah 9. 6.
Matth. 28. 6.
Luke 2. 7.
Mat. 2. 11. and 27. 29.
Verse 2.

for a *Scepter*, and for a *Royal-Robe*, the onely Crimson of a *Bloody Passion* lined with the *Ermine* of white
Heb. 1. 3. *Innocency*, but *spotted* with the *Contradiction of Sinners*.
That the *Ancient of dayes* should become an *Infant*,
Heb. 1. 2. Matth. 2. 13. The *thundring* God a Crying *Babe*; The *Heir of All things* be born to *Banishment* as soon as Born, and He that *fills heaven* to be, as it were, a *Fugitive* in the Earth at his first coming into it; That God Our
John 12. 46. *Refuge* should be forc't to *Flee*, yea to *Run* for his Life before he could *Go*, and to hide his Head in
John 6. 41. Ægypt, who was *the Light of the World*; That the
Psalm 49. 12. *Bread of Heaven* should be laid amongst *Oats and Hay* for the food of Man, that was now become (by his
Acts 3. 15. Sin) *like the Beasts that perish*: That the *Prince of Life*
Luke 21. 24. should begin to *Die* from his very beginning to *Live*, and the early shedding of his *Precious Blood* from the first weeks sucking of his Mothers *Milk*;
John 1. 3. That He should be reputed the *Carpenters Son*, *by whom all things were made*; That He before whom
Matth. 4. 1. the *Devils tremble*, should be lead into the Wilderness to be *Tempted of the Devil*; That the *Living Bread* should suffer *hunger*, and the *Fountain thirst*;
Verse 2. That He that gives *Rest to our Souls* should Himself
John 19. 28. suffer *weariness*, and He that *gives us all things richly to*
John 4. 6. *enjoy*, *not have a hole himself where to lay his head*; That
Luke 9. 58. He that *Justifies the ungodly*, should himself be *Num-*
Isaiah 53. 12. *bred among the Transgressors*; That God the *Judge of All* should be *tryed for his Life at Mans Bar*, And He that *did All things well*, should himself suffer among
John 14. 6. *Malefactors*: That the Way should be *Forsaken*, as
Mat. 26. 56. He was by his *Friends* and Followers; That the
Luke 22. 22. Truth should be *Betrayed*, as He was by *Judas*; That the Life should be *Killed* as He was by the *Jews*: That the Great God should be *Sould*, *to Re-*
Acts 3. 15. *deem Man*; And the *Living God die*, that *dead Man* might *Live*: And be *shut up* in the *grave*, to set Man at *Liberty*; In a word, That the most *high God* should *humble himself* to so *sad a Life*, and the *Lord of glory*
Luke 22. 28. to so *base a death*, spending and ending his Doleful days

days betwixt *Perils* and *Pains*, and *Temptations* and *Perſecutions*, and *Wants*, and *Wearineſs*, and *Fears*, and *Tears*, and *Sweat*, and *Blood*, till at length his *tender body* was *extended* to the utmoſt torture that a cruel Croſs could ſtretch it, and his *meek* and Innocent *Soul ſtretched* to the utmoſt extremity of ſorrow that it could poſſibly be extended to, and all for poor Man that never *deſerved it*, that never *deſired* it, that never once Thought of it, before he heard of it, ready rather to cry out with *Nicodemus*, *How can theſe things be?* (*ſo ſlow of heart to believe it*, having heard of it) crying out with the Jews, *How can this Man give us his Fleſh to eat?* But oh the *Folly* of mans *wit*, and the *unreaſonableneſs* of their reaſonings that *have not Faith?* for *why ſhould it be thought an incredible* thing that the *Condeſcention* of *Divine Grace* ſhould ſurmount all *Humane Comprehenſion*, the Effect of which Grace is *peace that paſſeth all Underſtanding?* that the *Myſtery of Godlineſs ſhould be* GREAT, The firſt Principle whereof is GOD *manifeſt in the* FLESH! or that He ſhould be an object of our *admiring thoughts* in all his Story, the very firſt letter of whoſe Name is WONDERFUL? But thanks be to God that the *unbelief of man cannot make the Faith of God without* Effect.

Hebrew 4. 7. Luke 22. 44. John 3. 9. Luke 24. 25. Chap. 6. 58. 2 Theſ. 3. 2. Phil. 4. 7. 1 Tim. 3. 16. Iſaiah 9. 6. Rom. 3. 3.

Sect. XXXVII.

AND Oh how *Joyful* as well as *Awful*, and truly *Amiable* as well as *highly Admirable* a Thought it is, that it was TRUE MAN as well as *very GOD* that was engaged in all this; 'Twas the *Star proceeding out of* Jacob that was uſhered into the World by that *Star in the Eaſt*, 'twas the *Seed of* Abraham that was waited upon by the *Multitude of the heavenly hoſt*, and to whom it was ſaid at his *bringing into the world*, *Let all the Angels of God worſhip him; for of the Fathers concerning the* Fleſh *Chriſt came, who is over all* God *bleſſed for ever*, Amen. For ſince man had Fallen,

Delightful thoughts of Chriſt. Numb. 24. 17. Matth. 2. 2. Hebr. 2. 16. Rom. 8. 5.

len, by aspiring to *be like God*, there was no way for his *rising again*, but by Gods *Condescending to become like one of Us.* O comfortable thought to poor Man! that it was MAN that *fulfilled all Righteousness*, that *wrought Miracles*, that *overcame the world*, that *satisfied Justice*, that *appeased wrath*, that *subdued Sin*, that *destroyed Death*, and *him that had the power of it, that is the Devil*, And *having spoiled Principalities and Powers, triumphed over them, and having risen from the dead in that very Body wherein he suffered*, and *shewed himself alive after his Passion by many infallible proofs, being seen on Earth for the space of 40 dayes, He afterwards in open sight ascended into Heaven, and sate down on the right hand of the Majesty on high, from thenceforth expecting till his Enemies be made his Footstool. O this is Bone of our Bone, and Flesh of our Flesh; this is our beloved, and this is our friend*; This is *the Man that is Gods fellow*; *the Man whom God hath appointed to judge the world*, and happy We whose *Surety* is to be Our *Judge*; this is the *High Priest taken from among Men, to bring us to God*, the *Ladder reaching Heaven, and touching Earth, that he might gather together in one All things that are in Heaven, and that are on Earth*; This is *Our Fore-Runner that is for us entered*, and hath *taken possession* in that very *Nature* wherein He paid the *Price*, and made the *Purchase*, who entered first *into our Sorrows, and acquainted himself with our Griefs*, that We might *enter into the Joy of our Lord*, and *be where he is, that we might behold his Glory.*

Math. 3. 15. John 16. 33. Hebr. 2. 14. Colos. 3. 15. Acts 31. 2. Hebr. 1. 2. Chap. 10. 13. Cant. 5. 16. Zech. 13. 7. Acts 17. 31. Hebrews 5. 1. Ephes. 1. 10. Hebrews 6. 20. Math. 25. 3. John 17. 24.

And Oh methinks the *Divine Thought* of this *Immanuel* the *Incarnate* GOD, notwithstanding All the *Magick* that the World can use to betwitch our affections, or to *Charm our Thoughts* to the things below, should be like the *Rod of Aaron* among the *Rods of the Magitians*, even a Thought *swallowing up* every other thought! A Thought so *great* and so *good*, so *admirable* and so *acceptable*, even *worthy of acceptation*; A Thought so *dearly engaging us*, and so nearly *concerning*

Exod. 7. 12.

cerning us, a Thought *without which All other Thoughts* can be but a mear *Chaos* of Confusion, and will prove in the Issue a very Hell of Horrour; and a Thought *with which* the thought of *Death* is without a *Sting*, and the very Thought of *Judgment* doth *lift up the head*, and fill the heart with *Joy unspeakable and full of Glory*, In a word, a Thought that by mutual entercourses between *Love* on Gods part, and *Faith* on Mans part, doth bring *Heaven* down to Us, and will, if We follow it home, raise Us up to *Heaven*, for *whilst we with open face behold (as in a Glass) the Glory of the Lord, we are changed into the same* Image *from glory to glory, as by the Spirit of Lord*, For as Gods *wayes are above our wayes, as high as his Thoughts are above our Thoughts, so our wayes* will be above *other mens wayes*, above the Corrupt way of Nature, the bruitish way of sense and Carnal Reason, as *high as our thoughts are above their thoughts*; for whilst their *God is their belly*, and *they glory in their shame, who mind Earthly things*; *Our Conversation shall be in Heaven, from whence we look for the Saviour, the Lord Jesus Christ.*

1 Cor. 15. 55. Luke 21. 28. 1 Pet. 1. 8. 2 Cor. 3. 18. Isaiah 55. 8. Phil. 3. 19, 20.

O welcome then the dear and precious Thoughts of the blessed Jesus! who *thought of thee*, O my Soul, *in thy low estate*, and therefore *deserves* thy Thoughts; and puts himself purposely in thy way, which way soever thou turnest thy self, and therefore sure *desires* thy thoughts: for as there was never a *pore* in his Body but He did sweat out his Blood at it for thee, and thy Good, so is there never a *door* even of thine *Exterior senses*, but He *knocks* at it to be *let in to thy thoughts*; Canst thou hear, or see, or feel? why, that *which we have seen and heard*, saith the Apostle, *declare we unto you, and our hands have handled the word of life.* Or canst thou tast? and hast thou not *tasted that the Lord is gracious?* or is the *Rose of Sharon* the onely Flower that cannot please thy smell? The *bundle of Myrrhe*, *the Cluster of Camphire*, &c. are there no sweets in All these? Methinks my Saviour does even

Christ deserves. Psalm 136. 23. And desires our thoughts. Luke 22. 44. Knocks at the door of every sence. 1 John 1. 1. And ver. 3. 1 Pet. 2. 3. Cantic. 2. 1. Chap. 1. 13. Verse 14.

come

And puts himself in the way of our thoughts by every good thing about us.
Isaiah 11.10.
Eccles. 7.11.
Rev. 22.16.
Mal. 4.3.
Rom. 13.14.
John 14.6.
Chapter 10. 9.
Revel. 22.2.
Verse 1.
Isaiah 32.2.
Zachar. 13.1.
Mat. 13.42.
Revel. 3.7.
Heb. 6.18, 19.
Chap. 2.10.
Gen. 31.40.
John 10.11.
Matth. 9.33.

court my Thoughts, meeting *them* and *me* at every turn, in *every thing that is excellent and obvious*. If I shut my eyes, He is my *Rest*, and this Rest is *glorious*; If I open them, He is *my Light*, and truly this *Light is pleasant*; If Night fall, he is the bright and *fixed Star*: If Day dawn, 'tis writ with a *Sun-beam* upon my wall, that he is my *Sun of Righteousness*: when I get up, can I forget my Cloths, *to put on the Lord Jesus*? Can I go forth, and not think of him that is the *way*? or come in again, and not think of him that is *the Door*? Can I sit down to Eat, and forget him that is the *Bread of Life*? and take a turn in my Garden among all my pleasant Plants, and forget the *Tree of Life*? or refresh my sweating brow amongst Rivers, Shades and Fountains, and not mind him that is the *River of Life*, *the shadow of a great Rock in a weary Land*, *the Fountain set open for Sin, and for uncleanness*? Can I gaze upon Gold or Silver, the Mammon of Unrighteousness, and forget him whose very *Reproach is greater riches then the Treasures of Ægypt*? or please mine Eye with the Brisk and sprightly Diamond, or beautiful Emerauld, and not call to mind that *Pearl of great Price*, for the sake of which the *wise Merchant sells all he hath to buy the Field in which He finds it*? Do I see the welcome Officer bringing a discharge to his weary Prisoner, and forget him that hath *the Key of* David, *who openeth, and no man can shut, and shutteth and none can open*? Do I see the Mariner drop his Anchor, and forget him in whom alone is *Hope*, (which is *the Anchor of the Soul*) is *sure and steadfast*? Do I see the Souldier run to his Colours, and forget the *Captain of my Salvation*? Do I see the watchful *Shepheard* expose himself (as *Jacob*) to Sun and Showre, to Wind and Weather, and forget him that *laid down his Life for his Sheep*? Or the painful Harvest-Man, and forget him that is *the Lord of the Harvest*? Or the careful Father setling his Estate by Will, and leaving it to his little ones that he leaves behind him,

and

and can I forbear to call to mind my *Saviours Testament confirmed by the Death of the Testator?* Do I see the *Virgins preparing to receive the Bridegroom*, or the Countrey *going out* to meet the *Judge of Assize*, and not my *Thoughts run out* to meet my Saviour. In a word, can I think of any thing, and not think of Christ, who is *every good thing*; If I be well, 'tis *He* that is *the health of my countenance*; and if I be sick, he is my *Physitian*; and if I live, *Christ is my Life*; and if I die, he is the *Resurrection* as well as Life. So that as there is a *strange disease* that takes some in their *Heads*, who live many years, but so strangely loose their *Memory*, that they *forget their own Name*, it is much more a monstrous disease, that takes Us in our *Hearts*, that makes us *forget the Name of Christ*; that We should be so strange, and so sottish, and so stupid to the thoughts of Christ, which of all the things in the World, *ought* in duty, and *might* in Reason, be most ready, frequent, and familiar to Us, since God hath made *every good thing* about us, a plain prompter to our weak memories, in *spelling out the Name* of his Son and our Saviour Jesus Christ. We need no sorry *Crucifixes*, dumb Pictures, or dead Images to be our *Remembrancers* (blessed be our God) to put us *in mind* of him, who hath *drunk to us* in his *own Blood*, and commanded us to pledge him at *his Table*, and as often *as we do it, to do it in Remembrance of him*: O there do thou *muse*, O my Soul, *till the Fire burn*! O there let thine *Eye*, and thy *Touch*, and thy *Taste affect thy Thoughts*, and let thy Thoughts *enflame thy Affections*, that the more thou *think* of Christ, thou mayest *love* him better; and the better thou *lovest* him, thou mayest *think* of him more: for there the *Bread of life* is *broken*, that it may be *Eaten*; and this *Eaten Bread is never to be forgotten*; there the Blood of Christ is *broached*, that it may be *drunk*, and being drunk, that his *love may be remembred more then wine*; for there is Christ *before mine eyes evidently set forth, even as if he were crucified among us.* There the

Hebrews 9.16.

Mat. 25.31.

1 Thes. 4.17.

Psalm 42.11.
Matthew 9.12.
Philip. 1.21.
John 11.25.

Especially by the Lords Supper, instituted for his Remembrance.
1 Cor. 11.26.

Cant. 1.4.
Gal. 3.1.

Cant. 1. 12. the *King* both *sits at his Table*, and is *set upon the Table*; for Christ is both the *Master of the Feast*, and the *Matter of the Feast*; both my *Entertainer*, *and Entertainment*: and whilst I thus *see* him, and *feel* him, and *tast* him, How can I but *think of him*? and whilst the Bread that *strengtheneth mine heart*, strengtheneth also my Faith, and so Christ *steals* into my *Soul*, as it were, by my *Sense*, and becomes the very nourishment thereof, as the *Outward Elements* (Bread and Wine) are of the *Outward man*, How can I forget my Saviour, whilst I *Remember my self*? or shut him out of the *thoughts of mine Heart*, who is the *strength of mine heart*? whose *Flesh is my meat indeed*, and whose *Blood is my drink indeed*; whose Death is my *life* and my *Reconciliation*, and whose *life* is my Glory and my *Salvation*; who by his continual *Intercession*, *ever bears me upon his heart*, before his Father in Heaven (even as *Aaron* was to *bear the Names of the Tribes of* Israel *upon his Brest-plate into the most holy place*) till He *appear the second time unto Salvation*, and *come again to take me to himself*, *that where my Lord is*, *there may also his Servants be*.

Psalm 73. 26. John 6. 5.

Hebr. 9. 28. Exod. 28. 29.

John 12. 20.

Sect. XXXVIII.

Holy Thoughts of Christ.

AND as we must away with all *sowre thoughts* of Christ, and All *low thoughts of Christ*, so much more with all unsavory and *loose thoughts* of Christ: Our Thoughts of Him must be *Holy*, as well as *High*; and *Fearful*, as well as *Chearful*; The Apostle puts an *abstr* upon the least Thoughts, as if the coming of *Grace* were for the countenancing of *Sin*; What saith *Moses* concerning Christ? *Beware of him*, *and obey his voice*, *provoke him not*, *for he will not pardon your Transgressions*, *for my Name is in Him*. What saith *David*? *Kiss the* Son *least he be angry*, *and ye perish from the way*, *when his wrath is kindled but a little*. The Prophet *Isaiah* tells us, that he comes to give *Law* (as well as Liberty) *the Isles shall wait for his Law*,

Rom. 6. 1, 15.

Exod. 23. 21.

Psalm 2. 12.

Isaiah 42. 4.

Law, the Prophecy of our Conversion, who are Islanders in the Sea) and that this *Branch out of the Root of* Jesse *shall smite the Earth with the Rod of his Mouth, and with the breath of his Lips he shall slay the wicked.* The Angel saith of Christ, that *his Name shall be called* JESUS, because *He was to save his people* (not IN their Sins, but) FROM *their Sins.* Christ, when he was a Child, was *the Holy Child* JESUS; and when he was a Man, He tells us that He *came not to destroy the Law, but to fulfil it*; And as *John Baptist* told the People, *that his Fan was in his hand, and he would throughly purge his Floor,* they found it so, for He *went into the Temple, and scourged out the Buyers and Sellers,* &c. in token that no *unclean* or *prophane* thing must expect admittance by *Him* into the Kingdom of God. No, no, The Baptisme of Christ is a *Baptisme with Fire,* and the Spirit of Christ is a *Reprover of Sin,* the example of Christ a pattern of *Obedience,* and the Doctrine of Christ is a Doctrine of *Self-denyal,* the Truth of Christ a *Sanctifying Truth,* and the Faith of Christ an *heart purifying Faith,* and the Peace of Christ is a *War with Sin,* for it *keeps the heart,* and *rules in the heart,* and 'tis onely unto them *that walk according to Rule,* that the Gospel of Christ saith, *Peace be upon them*: but *Tribulation and Anguish, Indignation and Wrath upon every Soul of Man that doth evil, of the* Jew *first, and also of the* Gentile.

Isaiah 11.1,2. Mal.1.21. Acts 2.27. Mal. 5.17. Mat.3 12. Chap.21.21. Mat. 3. 11. John 16.8. Hebr.10.2. Mat.16.24. John 17.17. Acts 15. 9. Philip.4.7. Col.3.25. Gal.6.16. Rom.2.8,9.

Take We heed then of thinking basely of Christ, as the *friend of Sinners* in their vile sense, who indeed *thought him to be altogether such an one as themselves*; but *Davids* Thoughts were otherwise, *thou lovest Righteousness and hatest Iniquity, therefore God, even thy God, hath anointed thee with the Oyl of Gladness above thy fellows.* A *Friend* indeed *of Sinners,* for he Dyed *to save them,* yea the chief of them, but yet an Enemy to Sin, for *He came to make an end of Sin* (saith the Apostle St. *John*) *to redeem us from our vain Conversation* (saith S. *Peter*) *and to purifie to himself a peculiar*

Mat.11.19. Psal.50.21. Psal.35.7. 1 Tim.1.15. 1 John 3. 8. 1 Pet.1.18.

Titus 2.14. *liar people, zealous of good works, to sanctifie and cleanse us with the washing of water, by the World, that we might* Eph. 5.26,27. *be holy, and without blemish* (saith S. *Paul.*)

And now tell me, O Reader, is there any shelter for Sin, or license for Lust in all this? *O be not deceived, God is not mocked, for whatsoever a Man soweth,* Gal. 6.7,8. *that shall he also reap, for he that soweth to his Flesh, shall of the Flesh reap Corruption, but he that soweth to the Spirit, shall of the Spirit reap life Everlasting.* For the 2 Tit. 11,12. GRACE *of God that hath appeared bringing* SALVATION, *teacheth to deny ungodliness, and worldly Lusts,* Psalm 45.6. &c. For Christ is KING as well as PRIEST, and LORD as well as JESUS, *and the Scepter of his Kingdome is a* RIGHT SCEPTER, and We cannot THINK RIGHTLY of it, except we think it so. And O how terrible is this THOUGHT, Hebr. 2.3. that if We slight this way, *neglecting so great Salva-* Chap. 10.26. *tion,* by *sinning wilfully against this Sacrifice, there remains* no (other) SACRIFICE *for Sin, for there* Acts 4.12. *is no other Name given but the Name* JESUS: And Heb. 10.28,29. *if He that sinned against* Moses's *Law dyed without Mercy, how much sorer must his punishment be, that trampleth under foot the* SON *of* GOD?

Then think this of Christ, that if he be not thy 1 Pet. 2.6, *Foundation-Stone, Elect and precious to thee,* if thou Mat. 21.44. be not built upon him, he will *fall upon thee, and* Rev. 5.5,6. *grinde thee to powder;* for *the Lamb of God is a* LYON John 5.22. too, and God hath committed all Judgment to the SON, and the WRATH of the LAMB shall one day be found intolerable to the proudest of Men, Rev. 6.15,16, when the *Kings of the Earth, and the great men, and the* 17. *rich men, and the chief Captains, and the mighty Men, and every Bond man, and every Free man shall call to the Rocks and the Mountains to fall on them, to hide them from the face of him that sitteth upon the Throne, and from the* WRATH *of the* LAMB, for when *the great day of his Wrath is come, O who shall be able to stand?*

O think

O think of this ye Loose, Licentious, (Sacrilegiously so called) CHRISTIANS, *through whom the Sacred Name of* Christ *is blasphemed among the Gentiles*, what thanks will He give you that a TURK should say (as they are ordinarily observed to do) *What? do you think I am a* CHRISTIAN *that I should break my Oath, or falsifie my Faith?* Or that an HEATHEN should say, as that *Indian Prince* did to the *Spaniards*, who being about to put him cruelly to death, but in (*Ghostly Charity*) perswaded him to turn Christian before his death; He asked them, what he should get by that? they told him he should go to Heaven with the Christians, He demanded whither went *Indians*; when they dyed? They said, to Hell: He shortly Replyed, He would die as he was; for he had rather go to the *Indians Hell*, then to the *cruel Spaniards Heaven*; 'Twas severely said by one, *Aut hic non est Christus, aut hi non sunt Christiani*; *Either He*, (whom you profess) *is not the* CHRISTIAN, *or Youare not the* CHRISTIANS. Men and Brethren, let me freely speak to you, if CHRIST'S *coming into the World* be signalized by *Bacchanalian Rites and Revellings*, what shall a Jew or Infidel think either of Christ, or else of Us? Twas truly said, *Peccatis nostris fortes sunt Barbari*. Christians, sins make Barbarians more *barbarous*, Turks more *Turkish*, Jews more *Jewish*, as our Homilie hath observed, that *Popish Idolatry* gives the great fixation to *Turkish and Jewish Infidelity*.

But as of old God sent the old Jews to *Shilo, where He first set his Name, to see what he did to it, for the wickedness of his people* Israel, so may I send the now Christian World to the once *seven flourishing Churches of* Asia, for if Christ be not glorified by Us, He will glorifie Himself upon Us; and therefore let every one that thinks of a Christ, *think* of this; Let Every One *that nameth the* Name *of* Christ, *depart from Iniquity*.

Caution to loose Christians. Rom. 2. 24.

——pudet hæc opprobria nobis & dici potuisse, & non potuisse refelli.

Homil. against the peril of Idolatry. 3 P. Pag. 45. Jerem. 7. 12.

Revel. 1. 11.

2 Tim. 2. 19.

Sect. XXXIX.

Right thoughts of God, the Holy Ghost.

AND as our Thoughts of the *Father* and the *Son* are onely *Right*, when Regulated by Scripture, so also of the Blessed SPIRIT; For as the Sun is not to be seen (as we have said) but in its *own light*, (which yet is but a finite Created Emanation from God the *Father of Lights*) much less can we

Must be Scriptural.

conceive aright of the *Holy Ghost*, but by *Conceipts* congruous and harmonious to that *Word* which *holy Men of God spake as they were moved by the Holy Ghost*;

2 Pet. 1. 21.

For if *the Natural man cannot receive the things of the Spirit*, He cannot surely *conceive aright* of the *Spirit* himself, without both a *spiritual light* to discover, and *eye* to discern him; Otherwise He must needs be

1 Cor. 2. 14.

Thoughts of the Holy Ghost strange to the carnal mind.

both *out of his sight and out of mind*; For Scripture saith, that such a mans very *Mind is carnal*, and speaks of the *Spirit of this World* as directly opposite *to the Spirit which is of God*. Alas what *strangers* are We to our *own Spirits*? (How little is our knowledg, and how few are our *Thoughts* of them?) How strange then must the Knowledge and Thoughts of the Holy Spirit of God be unto Us? This is that *Spirit whom the World cannot receive because it seeth him not, neither knoweth him*.

1 Cor. 2. 12.

We are great strangers to our own Spirits.

John 14. 7.

Thoughts of God the Father.

The *Thoughts of God the Father* do more easily occur to the natural mind, for *Heathen Poets*, and even the light of Nature teach us, that *We are All his Off-spring*, as the Apostle speaks out of the Poet, and so to *seek the Lord, if happily we may feel after him, and find him*, (though the light that *Adams* Fall hath left in us is little less then Darkness; so our searching after God our Father, is called a *Feeling*, as blind men use, & *Groping*, as they that have much darkness, and but little light,)

Arat. τοῦ γὰρ καὶ γένος ἐσμέν. Acts 17 28.

Verse 27.

And of God. The Son more obvious then of God the Holy Ghost.

And as God the Father *is not very far from every one of us* (as 'tis there said) so the Thoughts of God the Son are the more *obvious to us*, because by his *Incarnation* he is come so *near us*, and there is a true *Humane*

mane Nature in his Bleſſed Perſon for *humane Thoughts* to employ themſelves upon: And yet it is ſaid, that *no man can ſay that Jeſus is the Lord*, (that is, make any right acknowledgment of the Son) *but by the Holy Ghoſt*; How then can any man have any Right Knowledge or *Thoughts of the Spirit*, but *by the Spirit*, who ſpeaks by the Scriptures? And here as before, we are taught to Rejoyce with trembling, *walking in the fear of the Lord, and the comfort of the Holy Ghoſt*. For who can but *Rejoyce* in the *Thoughts* of Him whom the Scriptures call the COMFORTER? and can but *tremble* before the SPIRIT? who as He is One with the Father and the Son, (*for there are three that bear Record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are One*) ſo is He to be conſidered and *Thought upon* with one and the ſame *joyful Reverence*, and *awful Rejoycing*. As to his *Eſſence*, the Scriptures declare Him to be a *Spirit*, in declaring Him to be God, (*for God is a Spirit*) and declare him to be God, in declaring themſelves to be the *Word of God*; for whileſt one Text ſaith, that (*All Scripture* (or the whole Scripture πᾶσα γραφὴ θεόπνευστος) *is given by Inſpiration of God*, (or God Inſpired) and another, *that holy men of God ſpake as they were moved by the Holy Ghoſt*, the Natural Concluſion from the premiſſes is this, *Therefore the Holy Ghoſt is God*. And if we ought to *tremble at the Word*, how much more before him that inſpired and gave it forth? Agreeable hereunto it is, that when the Prophet *Iſaias* in that tremendous Text deſcribes the *Lord ſitting upon a Throne high and lifted up, and* Seraphims *crying one to another, Holy, holy, holy is the Lord God of Hoſts*; which made the holy Man cry out, *Wo is me, I am undone, becauſe I am a man of unclean lips*, &c. *and mine eyes have ſeen the King, The Lord of Hoſts*; The Apoſtle *Paul* expreſly ſaith, that this *holy Lord God* was *God the Holy Ghoſt*; *I heard the voice of the Lord*, ſaith the Prophet, and *he ſaid go and tell this people, here ye indeed, but underſtand not*, &c.

1 Cor. 12. 3.

Right thoughts of the Holy Ghoſt:

Acts 9. 31.

Are Reverend.

John 16. 7.

The Holy Ghoſt GOD.

1 John 5. 7.

A SPIRIT in his Eſſence.

John 4. 24.

2 Tim. 3. 17.

2 Pet. 1. 21.

Iſaiah 62. 2.

Iſaiah 6. 1, 2, 3, 5, 8, 9.

Acts 28. 25, 26, 27. now ſaith the Apoſtle, *well ſpake the Holy Ghoſt by* Eſaias *the Prophet, unto our Fathers ſaying, Go unto this people, and ſay, hearing ye ſhall hear and not underſtand,* &c. So one while 'tis ſaid the *Holy Ghoſt ſpake by the mouth of* David; Another while 'tis ſaid, *Lord thou* Acts 1. 16. Chap. 4. 24, 25 *art God which haſt made Heaven and Earth, and the Sea, and all that is in them, who by the mouth of thy Servant* David *haſt ſaid,* &c. and ſo *Ananias* his *lying to the Holy Ghoſt* is called a *lying unto God*; Therefore the Holy Ghoſt is God. Again Scripture (and Reaſon ſaith) that He *that built all things is God.* Now *the Spirit of God hath made me,* ſaith *Elihu,* and if he made man the *Maſter-piece*, Man the *Microcoſme*, well may it be ſaid, that by *him were the Heavens garniſhed,* and by *the ſending forth* of Him *All things* elſe were *Created*; which Text by the after clauſe of *renewing the Face of the Earth* refers to works of Providence. Therefore the Holy Ghoſt is God. And as he made All things, he knows All things; The *Spirit ſearcheth All things, yea the deep things of God*, for *who hath directed the* Spirit *of the Lord, or being his Counſellour hath taught him?* And as He is Omniſcient, he is Omnipreſent; *Whither ſhall I go from thy Spirit?* ſaith *David, or whither ſhall I flee from thy preſence?* In a word, He that prepared Chriſt a Body at his coming into the World is God, for ſaith Chriſt, *a Body haſt* THOU *prepared me, then ſaid I, Lo I come to do thy will,* O GOD. But ſaith the Angel to the bleſſed Virgin, The HOLY GHOST *ſhall come upon thee,* and the *power of the higheſt ſhall overſhadow thee*; *Therefore* alſo (the Inference is moſt full to our purpoſe) *That Holy thing that ſhall be born of thee, ſhall be called the* SON OF GOD. Therefore the Holy Ghoſt is God.

Acts 5. 3, 4. Hebr. 3. 4. Job 33. 9. Job 26. 13. Pſal. 104. 30. 1 Cor. 2. 10. Iſaiah 40. 13. Pſal. 139. 7. Heb. 10. 5. Verſe 7. Luke 1. 35.

Sect.

Sect. XL.

AND as the *Holy Ghost* is a SPIRIT in respect of his *Essence*, being One glorious God with the Father and the Son; (for as God the *Father* is said to be a Spirit, *the Father seeketh such to worship him as may do it in Spirit*, (and then it follows, *God is a Spirit*) and God the Son (who is expressly said to be the express *Image* of his Fathers *Person*,) *through the Eternal Spirit*, (that is to say) his God-head) *offered up himself*,) So the Holy Ghost is *The Spirit* in respect of his wonderful *Subsistence* in the blessed *Trinity* by way of *ineffable Spiration* between the Father and the Son, betwixt whom He *carryeth* and *re-carryeth* the mutual and Eternal expressions of *Divine delight* and complacency which the Father and the Son have naturally, necessarily, and unchangeably each in other; who therefore said both to *proceed from the Father*, and yet to be the *Spirit* of his *Son*, and called in the Old Testament, the *Breath of the Almighty*, and in the New, the *Spirit of Christ*; His *Mysterious Subsistence* being most nearly shadowed out to our weak apprehensions by our *breathing*, which is the *Going* and *Coming*, *Efflux* and *Reflux* of our Breath, (and so he is compared to the *three* fluid and moving Elements of *Air*, *Fire*, and *Water*, but never to the dul fixed Element of *Earth*) for as the *personal property* of the Father, is to *Beget*; of the Son to be *Begotten*; so of the Holy Ghost, to *Proceed*. And now how awful should the Thoughts of Him be unto us, who is a SPIRIT in his ESSENCE, THE SPIRIT in his SUBSISTENCE; in both, *Uncreated*, *Infinite*, and *Eternal*; who dictated and *Indited the Word*, *built the World*, *garnisheth Heaven*, *furnisheth* and *reneweth the Face of the Earth*, *made Man*, *Knows all things*, *fills all Places*, and *is every where present at all times*; whose peculiar and stupendious Work it was to *Sanctifie the Womb*, the

The Holy Ghost called the SPIRIT as to his subsistence. Joh. 4. 23, 24. Hebr. 1. 3. Heb. 9. 14. Mat. 3. 16, 17. Gal. 4. 6. Job 33. 4. Rom. 8. 9. Rom. 3. 8. Mat. 3. 11. Isaiah 44. 3. John 15. 26. Col. 1. 16.

Mat. 28. 16. Fruit whereof was to be the *Saviour of the World*, and *prepare him a Body in whom the fulneſs of the God-head* 2 Cor. 15. 14. *was to dwell bodily; in whoſe Name*, together with the *Fathers* and the *Sons* we are *Baptized*, and whoſe *Communion*, together with *the Grace of Our Lord Jeſus Chriſt, and the Love of God*, we do Implore; Of Hebr. 7. 4. whom therefore I may ſay (as the Apoſtle of *Melchiſedec*, Now *Conſider how great this man was*) Conſider how great this Spirit is.

Sect. XLI.

The high Reverence we ow to the Holy Spirit.

AND yet Wo is Us! What *ſlight*, and *low*, and *mean Thoughts* are the *Carnal Minds of Men* apt to have of the *holy Spirit of God*, which the Scripture foreſeeing in Deep wiſdom (as in *Parental Relation*, the *Mothers fear* to be moſt *eaſily* and *uſually* neglected and forgotten by Children; It ſets a ſpe- Levit. 19. 3. cial Guard upon it, ſaying, *Ye ſhall fear every Man his* Mother *and his* Father, though her *Order* be *Laſt*, becauſe the Fear of the Mother is ordinarily *too much the leaſt*) ſo in the cauſe of the *Third Perſon*, whoſe *Order* of Subſiſting is after the *Father and the Son*, though in Honour he be *Co-equal*, and in Eſſence Sin againſt the Holy Ghoſt. *Co-Eternal*, I ſay, It (ſets a moſt dreadful Guard upon that Awe and *holy Fear* that We owe to the *Holy Spirit*, when it ſaith, *All manner of Sin and Blaſphemy ſhall be forgiven unto men, but* THE BLAS- Mat. 12. 31, 32 PHEMY *againſt the* HOLY GHOST *ſhall* NOT *be forgiven unto Men, And whoſoever ſhall ſpeak a word againſt the ſon of man it ſhall be forgiven him, But whoſoever ſpeaketh againſt the* Holy Ghoſt *it ſhall not be forgiven him, neither in this world, neither in the world to come*; which laſt words are no *Indication* that there is *any Forgiveneſs* of any Sin in *another world* that is not pardoned in this, But a *vehement aſſertion* that there is no *forgiveneſs for this Sin in any world*, There- Luke 12. 10. fore where S. *Luke* ſaith plainly, *It ſhall not be For-* Mark 3. 29. *given*, S. *Mark* explains this Phraſe of S. *Matthews*, ſaying,

saying, *It hath never Forgiveness*; And so in the mouths of three Evangelists you have this dreadful Word established, and this Guard set (like that *terrible Cherubim and Flaming Sword*) to preserve that *High Reverence that Mortals owe to the Holy Ghost*. *All other Blasphemies* (saith Christ) *wherewith soever they shall Blaspheme shall be Forgiven*, and indeed have been so; *I was a Blasphemer*, saith S. *Paul*, *But I obtained mercy*; But *whosoever shall* (wittingly, wilfully, and malitiously (*Reproach the Holy Ghost* (as the Pharisees here did, *they said* (of Jesus) *He hath an unclean Spirit*, whose *works did testify of him*, *That he cast out Devils by the* SPIRIT *of* GOD, and *that the Kingdom of God was come unto them* (as himself speaks) Ten Thousand Woes shall be the Portion of such an One.

Mark 3. 28.
1 Tim. 1. 13.
Mark 3. 30.
Luke 11. 47.
Mat. 8. 12.

Sect. XLII.

AND here once for ever let me caution this *Impious Age* of coming near unto any thing that *looks like*, or comes near the *sin that is unto Death*, even as *Moses* charged the Congregation of *Israel* concerning *Corah* and his Complices, that they should *not come near those wicked persons*, Let me charge thee, O Man, whosoever thou art, in the fear of God, that thou entertain not a *Contemptuous thought*, much less utter a word against the *written word of God*, for it is (as you have seen) the *Dictate of the Holy Ghost*. And here I cannot but make an Honourable mention of that *Honourable Person*, who hath made Himself truly so, by that most serious and ingenious complaint of his, of the *Prodigious folly of the Times*, *whose onely wit seems to lie in a prophane and scurrilous abuse of Holy Scriptures*. But it may be observed as of Our Saviours, so of these *Scripture-scoffers*, that as they were part of our Saviours proof, that He was the Prophecyed *Messiah*, for even those scoffs, as we have seen, were part of what was *fore spoken* concerning

Caution against Reviling the Spirit.
Numb. 16. 16.
1 John 5. 16.
In Scripture.
Mr. *R. Boyl* in his late piece of Scripture style.

ning him *Eight and twenty Generations* before he was born; so are these part of the accomplishment of the *Prophecies of that Book* which told the World of these Men (*sixteen hundred years* almost) before they came unto it, *Be mindful* (saith the Apostle) *of the*
2 Pet.3.2,3. *words which were spoken before by the Holy Prophets, and of the Commandment of Us the Apostles of the Lord and Saviour: knowing this first, that there shall Come in the Last dayes* Scoffers. Wherefore We *revere in our* Thoughts what they *revile with their tongues*, and so
Matth.18.7. much the more *Because* They do *so*. But as Our Lord saith, *Offences must needs come*, yet they bring their *woe* with them, so let me say to these Men in the
Isaiah 28.22. Prophets words, *Be not* Mockers, *lest your Bands be made strong*.

Further, Take we heed that our THOUGHTS
2 Sam 6.26. *despise* not any of the Operations of this *Holy Spirit*, as prophane *Michal* did holy *David* in her heart.
In Prayer. S. *Jude* speaks of *Praying in the* HOLY GHOST;
Jude 20. and S. *Paul* of *Praying always with all* Prayer *and sup-*
Eph.6.18. *plication in the* Spirit. The Old Testament speaks
Zech.12.10. of a *Spirit of supplication*, and the New of a *Spirit of*
Rom.8.15. *Adoption*, crying or whereby we cry, *Abba, Father*.
Gal.4.6. *The Spirit helpeth our Infirmities, for we know not what to*
Rom.8.26. *pray for* (there's matter) *as we ought* (there's the manner) *but the Spirit it self maketh Intercession for us with Groanings which cannot be uttered: And he that search-*
Verse 27. *eth the hearts, knoweth what is the mind of the Spirit*, &c.

Preaching. So likewise saith the Apostle, *having gifts differing*
Rom.12.6. *according to the grace that is given us, whether Prophesie,*
Verse 7.8. *let us Prophesie according to the proportion of Faith, or Ministry, let us wait on Our Ministring, or he that teacheth, on teaching, or he that exhorteth on exhortation;*
1 Cor.12.7. *Now the manifestation of the* Spirit (saith he) *is given to every man to profit withall*, so that where there's no manifestation of the Spirit in the *Preacher*, there can be no profit to the *Hearer*, for *to One is given by the*

Spirit

Spirit *the word of wisdom* to apply, to another *the word of knowledge* to explain, (some excel in one thing, some in another: but all) *by the same* Spirit. *And* (saith he) *I give You to understand, that no man speaking by the Spirit calleth Jesus accursed: Now there are diversities of gifts, but the same spirit.* Tis the Spirit when we meditate, that must *take of Christs, and shew it unto us*; And when we speak, 'tis the Spirit that must *give us utterance*, and *Preaching* must be *not in the inticing words of Mans wisdom*, but *in the demonstration of the* Spirit.

Verse 8.
Verse 3.
Verse 4.
John 15.26. and 16. 14.
Acts 2. 38.
1 Cor. 2. 4.

Sanctification, moreover, is a peculiar work of the *Spirit* in every true Christian; For if *any man have not the spirit of Christ, the same is none of his.* The *Corinthians* were made *Saints*, when they were Converted and made *Christians*. To *the church of God which is at* Corinth, *&c. called to be* Saints; And *such were some of You* (saith the Apostle to them) *but now you are* sanctified *by the* spirit *of our God*. so the Apostle salutes the *Saints* in *Achaia*, *Rome*, *Ephesus*, &c. We have *known* indeed *the Blasphemy of too many who have said they are* Saints, *and are not, but do lie, but are of the Synagogue of Satan* (like those *Brethren in Iniquity, who troubled* Israel, *and made him stink among the Inhabitants of the Land*) who shall bear their own judgment, yet this shall no more excuse those *Ishmaels, who persecute those that are truly born after the spirit*, and Revile *the* very *Saints of the most High* (as the Prophet calls them) then it doth the Indignities done to the *True Christ*, because (as was Propheſyed) *False christs do arise*.

Sanctifications
1 Pet. 1. 2.
Rom. 8. 9.
Every true Christian is a Saint.
1 Cor. 1. 2.
2 Cor. 1. 1.
Chap. 6. 11.
Eph. 1. 1, 15.
Rom. 1. 7.
Mock Saints.
Revel. 2 9. and 3. 9.
No ground for reviling the True.
Gen. 34. 30.
Gal. 4. 29.
Dan. 7.
Mat. 24. 24.

The Scripture saith expreſly, That the Children of God *are led by the Spirit, do mind the things of the Spirit, are after the Spirit, do walk after the Spirit, are in the spirit, must walk in the spirit; do sow the spirit, do reap the spirit, have received the spirit, who is in them, whom they have of God as Fruit-bearer, Law-giver, yea a Liberty-giver, and Life-giver, as a Builder, and as an In-dweller, to mortifie and to quicken, to Convince and to Comfort, to teach*

All the godly have Gods Spirit. Rom. 8. 15.
Verse 5. 9.
Gal. 5. 16, 25. and 6. 18.
Rom. 18. 15.
1 Cor. 6. 19.
Gal. 5. 22.
Rom. 8. 2.
Ephes. 2. 22.

1 Cor. 3. 16. Rom. 8. 9, 11, 13. John 16. 7, 8. & 14. 26. and 16. 13. Psalm 51. 11. and 143. 10. Eph. 1. 13, 14. Rom. 8. 14. Eph. 4. 3. & 2. 18, 22. 1 John 4. 13.

teach and to bring to remembrance, to guide into the way, to uphold in the way, and lead to the end, to be the earnest of their Inherstance, and the Witness of their Son-ship, the seal and the sealer, wherewith and *whereby they are sealed unto the day of Redemption, by whom they have an access to the Father, who are also an habitation of God through the Spirit.* Such are the undoubted Operations of the Spirit in those that shall be saved, for *hereby we know that we dwell in Him, and He in us, because He hath given us his* Spirit.

Hebr. 10. 31.

And therefore take heed, good Reader, of reviling any of these workings, or of scoffing at the words (for surely we cannot but think that the Holy Ghost knows best how to express his own workings) O think of this, that *despight done to the Children of Grace* supposeth a *Trampling under foot the Son of God*; And truly one would think one might say in this Case, as *Ahasuerus* did in another, *who is he, and where is he that durst presume in his heart to do so?* O Tremble, good Christian, at the very Thought of such a thing, that the Holy Spirit of God should be *grieved* or *vexed* by the sons of Men, but especially that any should presume to Blaspheme him. And let this serious *thought* dwell with thee, That it is the Sin against the *Spirit of Grace*, that excludes from *Grace to Repent of* SIN. Thou therefore that bowest the knee at *Our Father*, and at the Name *Jesus*, Remember that there is a Third, *who together with the Father and the Son, is to be worshiped and glorified.*

Hester. 7. 5.

Eph. 4. 30. Isaiah 63. 10.

Sect. XLIII.

High thoughts of our Obligations to the Spirit.

TO proceed, He that hath *Right Thoughts* of the *Spirit*, thinks himself alike beholding to the *Spirit*, as to the *Father* and the *Son*, in the business of his *salvation*, for to the working of the Father and the Son, both which are Great and Glorious in Mans salvation, there must be added the *supply of the Spirit*, For *God hath chosen us to salvation*, as well *through*

Phil. 2. 13.

sanctis-

sanctification of the Spirit, as through the Belief of the Truth. And therefore (saith Christ) *I will pray the Father, and he shall give you another Comforter, that He may abide with you for ever, even the Spirit of Truth,* &c. And again, *It is expedient for you, that I go away, that I may send* Him *to you.* 2 Thes. 2. 13. John 14. 16. And 16. 7.

It is expedient; that's a great word, He saith not onely, it will be *as well for you* if He come to you, as if I had stayed with you, but *it is expedient for you* that I go, that He may come: As in works that must pass through more hands then one, it is Expedient that the *First* hand be taken off, that the *Finishing* hand may come. And therefore the *Finishing work* is the Spirits work. The Father (by his Mercy,) The Son (by his Merit and Mediation) and the Spirit (of the Father and the Son) by his *Indwelling*,) as these *Three are One* in themselves, so in Mans salvation, which (Scripture saith) *is in the Son*, given us by the *Father*, but sent us home by the *Spirit*. *When the Comforter is come* (saith Christ) *whom I will send to you from the Father, even the Spirit of Truth, He shall testify of Me.* The *Grace of Our Jesus Christ, and the Love of God* is brought home to us, and We to it, by *the Communion of the Holy Ghost*. The Son by his *Incarnation* (which was *the Work which his Father gave him to do*) brought Heaven *Down* to us, and the *Spirit* in our *Regeneration* (wherein we are said to be *Born of the Spirit*) makes us his Temples and Gods Habitations, and builds us up to Heaven. The Son *Offers up himself*, and makes us acceptable to a *just God*, through his comlines, that is to say, his Righteousnes, put upon us; And there is also an *Offering* up of us, a making of us amiable to an *Holy God* by the Holy Spirit. That the *Offering up of the Gentiles* (saith the Apostle) *might be* Acceptable *being sanctified by the* Holy Ghost. The *Maker* of the New Covenant is the *Father*, The *Mediator* of it is the *Son*; And the great *Matter* of it is the *Spirit*, for this is the sum of All, *I will put my Spirit within you*, who is there-

The finishing work in mans Salvation the Spirits work. 1 John 5. 11. John 3. 16. John 15. 21. 2 Cor. 13. 14. John 17. 4. John 3. 8. Eph. 2. 21, 22. Hebr. 9. 14. Ephes. 1. 6. Rom. 15. 16. 2 Cor. 6. 8. Hebr. 8. 6. Ezek. 36. 27

Eph. 1. 13. Holy Spirit the great New Testament promise. Luke 2. 25. Acts 1. 4. Verse 7. 8.

therefore called the *holy Spirit of Promise*. For as the *Coming of the Messiah* was the Great Hope and Expectation of the Fathers of the *Old Testament*, which is therefore called a *waiting for the Consolation of* Israel, so the *coming of the Holy Ghost* in the *New*, and therefore called a *waiting for the Promise of the Father*; And therefore when the Primitive Disciples were curiously inquisitive, and desirous of the *Knowledge of the Times and Seasons*, Our Gracious Saviour who best knew what was best for them, confines them to and comforts them with this Expectation that *the Holy Ghost should come upon them*. And Oh that many whole vehement Desires run out that way, (*viz.*) after knowledge of times and seasons, would endeavour more for the sweet Influences and Incomes of the Holy Ghost, whose *Fruits* (saith the Apostle) *are Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance, against which there is no Law.*

Fruits of the Spirit. Gal. 5. 22, 23.

Sect. XLIV.

Blessed fruit. Gal. 3. 14. Gen. 3. 17. Chap. 2. 17. Rom. 8. 2. and 6. 22.

O Blessed Fruit of the thrice-Blessed Spirit (for this was *the Blessing of* Abraham *come on the Gentiles through* Jesus Christ, *even that we might receive the Promise of the Spirit through Faith. The Fruit* that undid us was *Forbidden Fruit*, Fruit *against Law, but against such there is no Law*: Man *Eating* of that Fruit, was *to die the Death*, but this Spirit of Life *makes us free from the Law of Death*, so that now We *have our fruit unto holiness, and the end Everlasting Life.*

Sweet Fruit. 2 Cor. 3. 17.

Sweet Fruit, may I well say, if *Life* be *sweet* or Liberty (*for where the Spirit of the Lord is, there is Liberty*) or if *Peace* be *sweet*, or Love *lovely*, or Joy *joyous*: Or if these be not enough, here is Temperance, Meekness, Faith, Goodness, *&c.* We may say here (as 'tis said in the Canticles) *at our gate are all manner of pleasant fruits*: Here, I am sure, I may say, and not beguile my Reader, are fruits *pleasant to the Eyes, and*

Cant. 7. 13.

Gen. 3. 6.

good

good for Food (for *the Kingdom of God is not meat and drink, but Righteousness, and Peace, and Joy in the Holy Ghost*) and truly *to be desired to make one Wise, for the things of God knoweth no man, but the Spirit of God, now we have received not the Spirit of this World, but the Spirit which is of God, that we may know the things that are freely given to us of God, which things also we speak not in the words which mans wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual*; and therefore He is called *the Spirit of Wisdom and Revelation*, that *We might know the hope of his Calling, and the Riches of the Glory of his Inheritance in the Saints.*

Rom. 14. 17. 1 Cor. 2. 12. Verse 13. Eph. 1. 17, 18.

The Fruit forementioned was *of the Tree of Knowledge of Good and Evil*, but *the Fruit of the Spirit is in* all GOODNESS, *Righteousness*, and TRUTH. Here is ALL Good, and No Guile. So then if *Goodness* it self be Good, if *Righteousness* be Desirable (for *We through the Spirit wait for the hope of Righteousness by Faith*,) if *Truth* be amiable, (for He is also called *the Spirit of Truth*,) and said to *guide into All Truth*.) In a word, if *according to the Riches of the Glory of God, We are strengthened with might in the inner man by the Spirit, changed into the same Image from glory to glory by the same Spirit*; *If there be any Consolation in Christ, or comfort of Love joyned with the fellowship of the Spirit*; If God be a good Guest, (for *Ye are the Temple of God, if the Spirit of God dwell in you*,) Or if Heaven be worth having, or that it be good for us that *dwell in this Tabernacle, to be clothed upon, that Mortality might be swallowed up of Life*, the *Earnest* whereof is the *Spirit*, Surely well may the Fruit of the Spirit be said to be in *All* Goodness. As *Money answers* All *things*, in temporal Respects, so where one Evangelist saith, *how much more shall your Father give* good Things *&c.* The other reads, *How much more shall he give the holy Spirit to them that ask him*, so that the Holy Spirit answers *All good Things*.

Gen. 2. 9. Eph. 5. 7. In all goodness and truth. Gal. 5. 5. John 15. 26. and 16. 13. Eph. 3. 16. 2 Cor. 3. 18. Phil. 2. 1. 1 Cor. 3. 16. 2 Cor. 5. 4. Verse 5. Eccles. 11. 19. Spirit answers all good things.

And

Drunkards quench this Spirit. Isaiah 28.1. 2 Thes 5.19. Hosea 4.11. Eph.5.18. Luke 21.34.

And here I cannot but lament the *Drunkenness* of our *Ephraim*, who by abusing *good things*, sin away the *Best Thing*, *quenching the Spirit* with strong Drink; which as *it takes away mans heart*, so it keeps away Gods Spirit, as Scripture saith, *be not drunk with Wine, wherein is excess, but be filled with the Spirit*, for that clean Spirit can not dwell in an Heart (especially) *overcharged with* Surfeiting, *Drunkenness*, and odious excess.

Sect. XLV.

Pray for the Spirit. Psal.143.10. & 51.11,12. Acts 1. 4. Survey his Workings. Rom.8.10.

WHerefore, good Reader, *say as* David, *Thy Spirit is good*, and *Pray as* David, *O take not thy holy Spirit from me, but uphold me with thy free Spirit*, Pray and wait for the Spirit, having put the *Promises* in suit by *Prayer*. Survey his daily workings, and *work about with him*, for the Word himself useth as to his helping our Infirmities, συναντιλαμβάνεται, is a Metaphor taken from two that *lift together one over against another* at the same stone or piece of Timber to lay it in the Building.

Prize his Witnessings. Verse 16. 17. Acts 9. 31.

Moreover, prize his Evidence, for as he worketh, so he *witnesseth with our Spirit, that We are the Children of God, and if Children, then Heirs*, &c. *walk in the comfort of the Holy Ghost* (as Scripture speaks) even of his Evidence, who is both *Earnest*, *Seal*, and *Witnesse*.

Listen to his motions. Revel.22.10. James 3.17. Rev.2.7.10,29 Chap.3.6,13, 22.

Listen to the Spirit, who never bids us to our hurt, *the Spirit saith come, take of the water of Life freely*; His *Charmings* are *Wise*, his *Reproofs an excellent Oyl*, his *Convictions*, *Kindness*; and all his motions, Dictates and Counsels are *first pure, and then peaceable. He that hath an Ear, let him hear what the Spirit saith to the Churches*, 'tis six times over in two Chapters; it seems We are *dull of hearing* when Our *best friend is speaking*; We could hear the *Serpents* first hissing, listen to Satan when he doth but whisper to us, but when the Spirit speaks so loud, that

All

All should hear, even to *the churches*, He finds *deaf ears* growing upon our *Hearts*; and when he comes unto us by his sweet insinuations, we treat this Heavenly Messenger, as *Hanun* did King *Davids*, *cutting* off his motions *in the middle*, and so we send him grieved back, to the high provocation of God that sends him. But the Spirit is (as his *Fruits is*) Long-suffering, or else He would not *so long strive with Man*, with froward and stubborn man, but yet think He will not *always* do it, as God roundly told the Old World. But Wo, Wo unto thee if thou Sin away the Spirit, for *casting away from Gods presence* is inseperably annexed to the *taking away his holy Spirit*, (as it is in the Psalmist) and those *Spirits* are sad proofs of it, to *whom God went and Preached by this Spirit in the dayes of* Noah, for being then *disobedient*, they are now in *Prison*; And sure We cannot but think it just and reasonable that we carefully hearken to him, when ever he comes on *Gods Errand* to us, Who (if ever we would speed) must go on *Our Errand* to God, and *make Intercession for us*.

2 Sam. 19. 4.

Psal. 51. 11.

1 Pet. 3. 18. 19. 20.

Rom. 8. 26.

And oh how disingenuous and injurious must we needs think it, on the other hand, to *grieve* him that Comforts us, which the Apostle saith we do, when we *put not off, concerning the former Conversation, the Old Man which is corrupt, according to deceitful Lusts, and put not on the new Man*, &c. when we *put not away lying, corrupt Communication*, undue courses for a Livelihood (instead of *diligence* in our *lawful Calling*,) *anger, Bitterness, Evil-speaking, and all Malice*; even by All such undue Affections, Words and Actions; Nay that We should *Vex*, yea *Resist* him, as the *uncircumcised in Heart and Ears*; nay *quench the Spirit*, with excess of Wine, &c. as is said before, put him quite out (as *Saul* said, God is *departed from me, and answereth me no more*) now Fire is put out as effectually by *not putting on of Fuel*, as by putting on of Water, and the *holy Spirit quenched by* Sins of *Omission* as of *Commission*, by Contempt and wilful neglecting of holy Duties,

Grieve not the Spirit. Eph. 4. 21. to 25. 26.

How that may be. By Commissions.

Isai. h 63. 10. Act. 7. 51.

1 Sam. 28. 15.

Omission.

Means and Ordinances; and therefore *Pray without ceasing, give thanks in every thing* is put into the front, and *Despise not Prophesyings* comes up in the rear of that Apostolical grand Caveat *Quench not the Spirit.* Rather let us (as *made* by Christ *Priests unto God*) keep *always burning* upon our Hearts this *holy Fire*: and stir it up by meditation, *while I was musing*, saith *David, the Fire burned*; and blow it up by Prayer, *Teach me to do thy will, O God, thy Spirit is good*, &c. Especially let us Pray, and watch, and wait (as the Primitive Disciples) for the Lords *Spirit on the Lords Day*; And let us add the Fewel of diligent and industrious Observation to all his fervent motions, when we *hear the sound of his goings, then let us bestir our selves*; When the Holy Ghost saith, *to day if ye will hear his voice*, let us not harden our hearts, nor put him off till to morrow, for the Spirit (is as *the Wind that*) *bloweth where* and when *he listeth*; when *the Spirit saith Come*, let the *Bride say Come*, and *let him that heareth say Come*. Let us not harbour any Carnal, Low, *base Thoughts* of this glorious Spirit, this was *Simon Magus* his sin. Especially let us not by close Hypocrisie or secret dissimulation *agree to lie to the Holy Ghost*, and so *to tempt the Spirit of the Lord*, this was *Ananias* and *Sapphira*'s sin, and it cost them dear, and they are peculiarly said to *tempt the Spirit*, because it is his peculiar work to *search All things*.

1 Thes. 5. 17, 18, 19. Revel. 5. 10.

How to cherish the Spirit. Psal. 39. 3. Psal. 143. 10. Revel. 1. 10.

1 Sam. 5. 24. Hebr. 3. 8.

John 3. 8. Rev. 22. 17. Harbour no base thoughts of the Spirit. Acts 8. 19, 20. Acts 5. 9.

1 Cor. 2. 10.

Sect. XLVI.

The wonderful condescention of the Holy Spirit in the work of Mans salvation. Mat. 6. 9. 5. Rom. 16. 24. 1 Cor. 16. 23. Gal. 6. 18. Phil. 4. 23.

AND now to shut up all, what Holy Fear and Love of this Holy Spirit may at once fill Our THOUGHTS, when we consider that although HOLINESS be the *peculiar Attribute* of the Spirit, from which he receives his *Denomination* (even as Greatness is peculiarly ascribed to the *Father* (who is therefore said to be in Heaven, and *Kingdom, Power, and Glory* to be his) and *Grace* to be the Son) in respect of which special property of the Spirit

tit, All sin against God is said, in a special manner, to *Vex the Spirit*, yet such is the rich Mercy of this Holy Spirit in Condescention to poor mans Salvation, that He undertakes it (as his peculiar Office and Work) to come into mans Heart unfitted, and unfurnished, when *Zym, Ochim,* and *Iim have dwelt there*, when *vain Thoughts have lodged there*, into a very sink of sin, *a house without windows, a heap without order*, a very *Hell of cursed Confusion* and of every *hateful and hurtful lust*, and that when there was *none to go before him*, or to prepare for him, Whereas *though herein God commended his love to us in that while We were Enemies Christ dyed for us*, yet would not the Son be born to die, or lodge in a Womb, or come into the world, till this Spirit went before him, to prepare a place for him, and to *fit a Body to him*, for so may the word be rendred, *a Body hast thou prepared me*, or a *Body hast thou fitted me*. 2 Thes. 3. 18. Hebr. 10. 5. As in the Margin.

O sweet Spirit! what Tongue can praise, or heart prize thee according to thy glorious Grace to poor sinners? When God first *breathed into man the breath of Life*, He was a lump of innocent Clay; but when thou comest to breath the breath of *New Life* into sinful man, thou breatheſt into a noysome Carkasse, an heart *full of Rottenness*, and takest up thy Dwelling in that very part where his *Plague sore* runs. And now seeing Thou dost not shun these that have the *Plague of the heart*; Come in, thou blessed of the Lord, to this Heart of mine, Thou art a *Fire* that can purge my Dross, and not be impaired; a *Water* that can wash away all my filth, and not be defiled; Now to thee, Blessed Spirit, with the Father and the Son, be Glory for ever. *Amen*. Genesis 2. 7. 1 King. 8 28. 2 Chron. 6. 29. Mat. 3. 11. Isaiah 44. 3.

Sect. XLVII.

FINALLY, As our Thoughts of God, so our Thoughts *For God* are onely *Right*, when agreeable to *Scripture Rules*. For as the second Commandment Thoughts for God must be by Scripture Rule.

See Bp. *Andrews*, on the second Commandment. Image and Imagination, Cogitation. Col. 2. 23. Mat. 15. 9. See Bishop *Taylors* Dissuasive, pag. 48. Isa 29. 13, 14. 2 Sam. 7. 2. 2 Chron. 3. 3. and 29 25.

mandment forbids all IMAGES, so also all IMAGINATIONS in the things of God that are not warrantable by the Word of God. The Hebrews expres both by one word, for *Thoughts* are the *Images of things* in our minds. What the Apostle calls *Will-Worship*, Our Saviour calls *Vain-Worship*, though the *things may have a shew of wisdom and humility*, where the *fear towards God is taught* (as in Popery) *by the* Precepts *of* Men.

When *David* took up thoughts of *Building God an House*, he consulted *Nathan the Prophet*, which when *Solomon* was allowed to accomplish, it is said, *Now these are the things wherein* Solomon *was instructed for the Building of the House of God*; which when *Hezekiah* did restore, 'tis said also, he set the Levites in the House of the Lord with Cymbals, with Psalteries, and with Harps, according to the Commandment of *David*, and of *Gad* the Kings Seer, and of *Nathan* the Prophet, for so was the COMMANDMENT of the LORD by his Prophets.

Rom. 10. 2.

Zeal without *Knowledge* is *Heat* without *Light*, which is so like Hell, that it cannot be pleasing to the God of Heaven; for Holl is a *Fire that never goes out*; and yet *Outer Darkness*. Wherefore, Reader, when ever thou thinkest to do any thing for God, Ask his Word first, whether it will be well taken. How lamentable is it to think how perniciously Our Thoughts for God may miscarry for want of this. Some *kill* Gods Saints, yet *think they do God good service*, and saith *Paul*, *I verily thought with my self, that I ought to do many things contrary to the Name of Jesus of* Nazareth. Poor *Uzzah*, no doubt, thought to do God a good piece of service, when

Mark 9. 44. Mat 25. 30.

John 16. 2. Acts 26. 9. 2 Sam. 6. 6, 7. Bp. *Taylors* Preface to his Dissuasive.

The Roman Church can never justifie her self from Idolatry, yet if it were but suspitious, God is jealous, and will not endure any causes of suspition, or motives of jealousy. Things like Idolatry can no wayes be excused. Bp. *Taylors* Dissuasive from Popery, pag. 57.

He put forth his hand to ſtay the Ark, when the Oxen ſhook it, but God ſmote him for his Errour, that he died. A ſevere puniſhment, may ſome man think, and a ſlender errour, eſpecially conſidering that the Man meant well; But when we conſider that of all the Decalogue, the mention of Gods jealouſie is onely annexed to the ſecond *Commandment*, (now jealouſie hath a ſharp Eye not onely upon the *down right Act*, but alſo upon every thing that comes near it, or leads to it, or looks like it,) We cannot wonder at the formidable inſtances of Gods ſeverity recorded in Scripture, ſuch as *Uzzah* here, and *Nadab* and *Abihu* were, who *offered* ('tis not ſaid Forbidden Fire, but) *ſtrange Fire before the Lord, which he commanded them not, and there went out a Fire from the Lord and devoured them.* Onely juſt in the Verſe before there was *holy Fire upon the Altar*, which God ſent down from Heaven in the ſight of the People, and God would have this *Fire preſerved*, and (it ſeems) onely made uſe of in the caſe of holy Offerings. I ſhall ſhut up his head with that remarkable Text of Scripture, *Shew them* (ſaith God to the Prophet *Ezekiel*) *the form of the Houſe, and the faſhion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the Ordinances thereof, and all the forms thereof, and all the Laws thereof; and write it in their ſight, that they may keep the whole form and all the Ordinances thereof, and do them.*

Chap. 9. 24.

Lev. 6. 13.

Levit. 10. 1.

Ezek. 43. 11.

THE CONCLUSION

Of the Whole,

With Motives *and* Rules *for the keeping of* Thoughts *RIGHT.*

Sect. I.

Exhortation to self reflection by and upon our Thoughts.

AND thus having given *Rules* for the *Tryal* of Thoughts, and certain *Schemes* of such Thoughts as are according to *Rule*: Let me earnestly Exhort Thee, O Reader, to think seriously of thy Thoughts, That Thou mayest know what to think of thy Self, and what God thinks of Thee.

For, Non Aper Auditu, sphynx visu, Simia gustu, &c.

Prov. 12. 26. Verse 5.

Psalm 49. 25.

Psalm 2. 5.

For as man *Excels* not other Creatures in seeing, hearing, tasting, &c. but in *Thinking*; So therefore is the *Righteous* said to be *more Excellent then his Neighbour*, in this same Chapter where *the Thoughts of the Righteous are said to be Right*; for herein a good man excels Another, more then another excels a Beast, *For even Man that is in honour, and considereth not, is like the Beasts that perish*, saith the Psalmist. Therefore saith he to God, *Consider my Meditation*, and

and if God consider our *Thoughts*, it concerns us sure to Consider them; And therefore saith also of himself, *The Meditation of my heart shall be consideration, or Anim-adversion* (for so the word signifies as well as *understanding*) and so may refer to the *Reflex Acts* of the mind upon it self as well as its *direct Acts* upon other Things. Psalm 49.3. Ab eadem Rad.

Sect. II.

AND yet alas such is the *Corruption* of Mans Mind by Nature, that few can be found *free to think of their Thoughts*, except it be *corruptly* to *think them* FREE.

But yet They that are Partakers θείας φύσεως, of a *Divine Nature*, (to speak with Scripture) will bear some Resemblance of the *Divine Mind*, which begets in it self *the express* Image of it self (as the Apostle speaks) by self-Reflection. And as the *Internal begotten* WORD was the Eternal Delight of the DIVINE MIND, (*I was daily his* DELIGHT.) So if Thou make it thy *Daily Business*, conscientiously to converse with *the hidden man of thine heart*, in this Excellent way of self-Reflection; This will be not onely as the *Chewing of the Cud* in the Levitical Law, a signe unto thee of a *clean heart*, but will also embalm thy soul, as it were, with a certain Divine delight, a Cælestial serenity and satisfaction. 2 Pet. 1. 4. Hebr. 1. 3. Prov. 8. 30. 1 Pet. 3. 4. Levit. 11. 3.

Sure I am that the best Christians do find themselves shortest fed with spiritual Joy, when through *Sin*, *Sloth*, or *Dissuetude*, they are least *Wont* or *willing* to turn into themselves by this *self-Reflection*.

The *hidden Manna* is meat for the *hidden Man*, and thou must turn in there, if thou wouldest taste of Gods Dainties. Christ will not sup with Thee, except He find thee at home, *I will come in to Him* (saith Christ) and *sup with him*; And therefore if Thou wouldst *sup with Christ*, Thou must also turn in to Revel. 2. 17. Revel. 3. 25.

Thy self. *The stranger* (to God and the *stranger* to himself) *doth not intermeddle with this Joy.*

Prov. 14. 16.

And now hoping, good Reader, that this little Treatise will find thee thus *at home*, and *All well there*: I shall onely add a few *helps* for the *keeping Thoughts Right*, (for it is not enough that the *Watch* be *well set*, but it must be *well kept.*)

1. In some moving Notional Considerations.
2. In some practical Rules.

Of each of these very briefly, and so we shall shut up all.

1. Motive to Right Thoughts.

I. Motive *to Right Thoughts.*

COnsider that as thy *Pulse*, so thy *Thoughts* will be alwayes *Stirring* to thy *Dying-Day.* Now what is alwayes in *Motion*, had need be well Ordered. If thy Thoughts *boyl* not *up with a good matter*, as the Psalmists did, they will be as the *Raging Sea that cannot rest, but is still casting up Mire and Dirt.* Though Thou canst not alwayes be *waking*, yet thou canst *Sin sleeping*, because thou canst *Think sleeping*, and we have seen that the *very thought of foolishness is sin.* As in the Law, a Man might be *uncleen* by *that which happened in the Night*, so our Thoughts may *drop Defilement* upon our Consciences, when we are *asleep* in our beds: And Oh let this Consideration *awaken* us to Repentance even for *Thought-sins* of our *sleep!*

Thoughts will be alwayes stirring. Psalm 57. 21. Isaiah 57. 20. Isaiah 57. 20. Prov. 24. 9. Deut. 23. 16.

'Tis the *Policy* of Princes to keep *working* Heads well imployed, and so must we deal with our *working* HEARTS.

2. Motive. Glorious Theme for thy Thoughts. Heb. 12. 2, 3. Colos. 2. 3.

II. Motive.

NExt Consider what a Glorious Theme for thy Thoughts, God hath provided (even All Good in One) in that *short and sweet Rule*, CONSIDER JESUS (*in whom* are hid *all the treasures of Wisdom and Knowledge.* *Astronomy*

Astronomy doth but survey a Dung-hill, for *Stars* are but *Dirty clods* in comparison of that Glory that lyes within Reach of the ASTROLABE of thy *Thoughts* if thou do but *Rightly Consider* JESUS.

Truth is, 'tis a wonder a Christian *can much think of any thing* for *thinking of his Christ*, but that we are so much *Corruption*, and so little *Christian*. Saint *Paul* could hardly do it; perhaps He forgat his Cloak at *Troas*, when he left it behind him; yet he had not, good man, much else to think of but the Cloths to his back. But however, we are sure that we find him wrapping himself up, almost every other line, in the warm Thoughts of a JESUS. Blessed Soul! strip him to the Back, or rip up his Bosom, there you still find *the marks of the* Lord JESUS. And here methinks I could even *forget my self*, and run along in my Thoughts with this sweet Apostle, but that I must not forget my Reader, for 'tis time to be hastening towards a Conclusion.

Gal. 6. 17. As 'tis said, *Callis* might have been read in Queen *Maries* heart, if it had been ript up.

III. Motive.

3. Motive. Keep Right Thoughts, and they will keep thee right.

AGain, Consider that to keep thy Thoughts Right, is the way to keep Thee so. My Life for thine, He that keeps his Thoughts Right, shall never die Traytour to God or the King. Not to the King; for *Curse not the King, no not in thy Thought*, saith the Rule of Righteousness. Not to God, for Right *Thoughts* will yield the Fruits of Righteousness. Fruits of the Lips, *My heart is Inditing a good matter, I will speak of the things I have made touching the King, my Tongue is the Pen of a ready Writer*, so saith the Psalmist. And the Fruit of good living; *I will meditate* (saith He) *in thy Precepts, and have Respect unto thy Wayes*: and again, *I have remembred thy Name, and have kept thy Law.*

Psalm 45. 1.

Psalm 119. 15.

Verse 55.

IV. Motive.

IV. Motive.

4. Motive. Right Thoughts will yield peaceable Fruit. Mal. 3. 16. Verse 17.

AND lastly Consider, That Right Thoughts will yield as the Fruits, so the *Peaceable Fruits of Righteousness*. For these are thy fair Evidences that thou art in *Gods Books* (as we say proverbially of One highly favoured) that Thou art one of his *Jewels*; for a *Book of Remembrance was written before him, for them that* Thought *upon his Name*; *And they shall be mine, saith the Lord of Hosts, in that day when I make up my* Jewels. And how should We count and keep that as Our *peculiar Treasure*, in respect of which God counts Us *so*.

And therefore in the II. place to Direct thee.

I. *Practical* Rule.

1. Practical Rule. Repent of evil Thoughts. Acts 8. 22.

THE First Practical Rule for the Keeping of Right Thoughts, is Diligent and daily Repentance of Evil Thoughts; what saith the Apostle? *Repent and pray God, if perhaps the Thoughts of thine heart may be forgiven Thee.* And O what cause of deep Humiliation for our *Thought-sins* is here, that the very *Thought* of a mans Heart may bring a Man to a *peradventure*, or a *Perhaps*, whether ever He *may be forgiven*.

Matth. 3. 8. What saith *John Baptist*? *Bring forth therefore Fruits meet for Repentance, and think not to say within your selves*, &c. Hence thus much is Evident, that where Fruits meet for Repentance are *brought forth*, Evil Thoughts are expelled and *cast forth*. Now as nothing can banish *Darkness* but *Light*, so can nothing expel *Evil Thoughts* but *Good Thoughts*,

And as the *Ablaqueation* and laying of the *Roots bare* in the time of year, is the way to make Trees *bring forth Fruit well in their season*; so the laying Our *hearts bare* in the sight of God by *Confession, Compunction, Contrition*, deep *Humiliation* for our *Evil Thoughts*

Thoughts is one way to be *fruitful* and abounding in *Good Ones*.

II. *Practical* Rule.

2. Practical Rule.

NExt, as *the* Israelites *went down to the* Philistines *to sharpen every man his Share, and his Colter, and his Axe, and his Mattock, because they would not suffer a Smith in* Israel; So deal with the Corruption of thy Nature, that would *not suffer One good Thought* in thy Soul. *Whet* thy Thoughts *for good*, by that very *Contrariety* that is in thee *to good*, For instance.

2 Sam. 13.20. Make the evil of thine heart subservient to thy good thoughts.

Thou complainest that such is the corruption of thy Nature, that thou canst not *of thy self think* one Good Thought; Why, *Think* then of the *Corruption of thy Nature*, and even *this Thought* well followed, shall be a *Good Thought* in Thee, and a *Good Thought* for Thee.

Thou complainest that thou canst not think of Heaven for the thoughts of Earth, and of *things below*; why, think of these things, onely think of them aright (*viz.*) as Gods Word, and thy Reason, and thy Sense tell thee, as what God hath placed *under thy feet* (as the Psalmist speaks): Let me tell thee, that *Right Thoughts of Earth*, and of things below, may help, not hinder thy thoughts of Heaven.

Psalm 8.6.

In Nature, the *ambient Winter-cold* makes *Springs* in the Bowels of the Earth, (they say) the hotter. Mans heart is a Spring, and Thoughts are its flowings, and thus *David* (we have seen) *waxed hot with musing, while the wicked were before him.* God can make Corruption of Nature subservient to Grace; as *Joshua* said of the *Canaanites, they are Bread for us*; God can make the very *Evil* of our hearts to be Food and Fewel to our *Good Thoughts*.

Psalm 39. 1, 3.

Numb. 14.9.

III. *Practical*

3. Practical Rule.

III. *Practical* Rule.

Heave at thine heart.

Numb. 15.20.

NExt *Heave* daily at thine heart, for our Thoughts are our *Heave-Offerings*. Lift at thine heart, as they do at a great Stone, or piece of Timber, which is, by raising, to be laid into the Building. *Unto thee, O Lord, do I lift up my Soul* (saith holy *David.*)

Psalm 25.1.

But not in thine own strength.

But then still Remember, that of thy self *thou are not sufficient to think any thing* (aright) *as of thy self.* Therefore *Pray in aid of the Spirit,* whose work it is (as in Prayer so) in Meditation, συναντιλαμβάνειν, to *lift* with us, and to help us to lift. And Pray in Faith of that Promise, *the Holy Ghost, whom the Father will send in my Name, shall bring All things to your Remembrance,* that is, good Thoughts to your minds. And here let me desire thee carefully to Remember this, That, if Gods Spirit do not, Satan will be *filling thy heart.*

Pray for the Spirit to help thee to right Thoughts.

John 14.26.

Acts 5. 3.

The very *First Petition* in the Lords Prayer, teacheth us to pray for *Right Thoughts,* for by these we *sanctify the Lord God in our hearts.* And therein also to pray for the Sanctifying Spirit, whom God hath promised *to give to them that ask him.*

Isaiah 8.13.
1 Pet. 3.15.
Luke 11. 13.

Be thankful for right thoughts.

Psalm 30.4.

And further, be sure to be *thankful to God,* when he helps thee to be *thoughtful* of that which is *Good*; in this sense, *Give thanks at the Remembrance of his holiness,* even when he helps thee to Remember it. *Humble thankefulness* for what we have is a *cleanly way* of begging for more.

Labour for holy affections.

And that thou mayest alwayes be full of *good thoughts,* Implore Gods Grace to fill thee with those sanctified Affections that carry the Key, and command of the thoughts, (*viz.*) Holy *Fear* and *Love.*

Fear.

Jonah 1.5.

For the first of these, even slavish Fear can carry the *thoughts* before it (the Mariners in a storm can easily think of their Danger) And shall not an holy

and

and Filial fear? *they feared the Lord, and* (saith the Text) *they thought upon his Name.* Mal. 3.16.

And as for *Love*, as the *Holy Fire* under the *Frying-pan*, made the *Oyl of the Oblation to bubble and boyl up*, (which is the Psalmists very word) *Holy Love* is this *Fire* that makes *Thoughts boil up*, for the very first word of that Psalm, which is entituled a *Song of Love, is this, My heart boileth up with a good matter.* And Love. Levit. 2.7. Cacabus a Rad. Hebr. ebullivit. Psalm 45.1.

Experience tells us, that the affectionate and tender Mother can leave her *thoughts* behind her at home with her sucking Child, when she goes abroad. Thus worldly Love will have worldly Thoughts, and Gracious Love will have Gracious Thoughts. *O how I love thy Law! it is my Meditation all the day.* And 'tis a sign *Holy Love* is but *weak and feeble*, when *holy thoughts* are but *faint and few.* Animus est non ubi animat, sed ubi amat. Psalm 119.97. Deut. 6.5.

And here let the Reader most carefully observe, that where *Moses* layes down the *First and great Commandment, thou shalt* Love *the Lord thy God*, only in three words, *with all thy Heart, and with all thy Soul, and with all thy Might* (or strength.) Our Saviour (repeating the Law) adds a Fourth, (*viz.*) ἐξ ὅλης διανοίας, *ex omni Cogitatione* (so *Bez.* & vulg. *&c.* with all thy *Thought* or *Mind*, plainly enough suggesting unto us, that the *Strength* of the Heart cannot be reckoned as engaged to the *Love of God*, where the *Thoughts* of the Heart are not drawn Out by it. Mat. 22.37. Mark 12.30. Luke 10.27.

And therefore labour to ascertain and to clear up thine Interest in God, and Christ, and Heavenly things daily more, and more, for Christ saith not where Anothers, but *where your treasure is, there will your heart be also*, for as Interest *raiseth Love*, Love hath power to *levy Thoughts*, and to keep them in readiness for its use and service, so that if thy *Treasure be in Heaven, there will thine heart be also.* Mark 12.30. Luke 12. 27. Luke 12. 34.

IV. *Last*

4. Practical Rule. Begin thy Days and thy Weeks with Right thoughts. Exod. 12. 1. John 20. 1. Coloss. 3. 1. Revel. 1. 10.

IV. *Last Practical Rule.*

LAstly, As the *Israelites* were to reckon their *Beginning of Moneths* from the time of their Deliverance, so let the *Thoughts* of thy DELIVERER still *begin* both thy *Weeks* and thy *Dayes*; for it was both upon the *First of the Week*, and *of the Day*, that our Blessed Lord Rose again from the Dead, and We must *imp our Thoughts*, if we would help their flight, upon the *wing of Our Saviours Resurrection*.

S. *John* was *in the Spirit* on the LORDS-DAY, that is, on the First of the Week, for it is generally confest, that the First day of the Week was as well known, by the Primitive Christians in the Apostolical Age, by the Name of the *Lords-day*, as any other day was or is, by Jews or Gentiles, known and distinguished by any other Name.

Thus did the dear Disciple begin the Week, and thus did Holy *David* still begin the day, whose constant course was to take his flight for Heaven *on the wings of the Morning*, (*when I was awake* (saith he to God) *I am* still *with thee.*) And thus should *the First-lings of the flock* of our *Thoughts* be for God still, still; *First seek the Kingdom of God*, that is, not onely *above All*, but also every Week, and every Day, *first of All*.

Psal. 139. 18. Gen 4. 4. Matth. 6. 33.

Of all the Ten there is but *One* Commandment that begins with a REMEMBER, O forget not that. *Remember the Sabbath day, to keep it holy.* This is the standing Law, commanding one Day, or *Seventh part* of the Week, (blessed of God above all the rest) to be set a part for God, for so also the Commandment ends, *the Lord* Blessed *the* Sabbath Day, *and hallowed it.* The Perpetual obligatorines of which Law, is strongly asserted by the Learned *Hooker*, and declaredly owned by the Church of *England*, there being subjoyned to the publick reading of this fourth Commandment, as well as of the

Exod. 20. 8.

Verse 11. *Hookers* Ecclesiastical Policy.

rest,

rest, a *Lord have mercy upon us, and encline our Hearts to keep this Law.* And if *in Words we confess this Law, O let not our Works deny it.* See also the Hom. of the Place and Time, &c.

Now as the SON of God, being Maker both of the *First Creation and Sabbath*, for *by Him were All things made, and without Him was nothing made that was made*, (as we have already seen) *First blessed* that Day wherein He *first Rested*, for the Commemoration of that First and Glorious work of his; So after that He became the SON MAN, being still LORD of the SABBATH, He hath dignified the First Day of the Week with the glorious Title of the LORDS-DAY, having Rested therein from a greater Work (*viz.*) the *Suffering* and state of *Death*, which was the last and *Finishing Work* of his state of *Humiliation*, and therein *blessed* and *hallowed it* for our *Commemoration* of the *more glorious work of Redemption*. For as *the glory of the later Temple, was greater then that of the former*, because Christ was more manifestly to appear in it, it may be (as truly and for the same reason) said of Gods *Workmanship, created in* CHRIST JESUS *unto good works*, that the glory of the *New Creature* excels that of the *Old*, for the more manifestation of Christ, still the more Glory, till at last He shall come to be perfectly *glorified in his Saints, and admired in all them that believe*; For herein hath he obsignated, and given an undubitable pledge of that REST or SABBATISM, *that remains for the People of God.* when (upon the general Resurrection of their Bodies) they shall Eternally rest from Sin and Death, for *Christ is risen as the First Fruits of them that sleep*, and therefore (saith He) *thy Dead Men shall live, together with my Dead Body shall they arise, for because* I LIVE, *Ye shall live also.*

Mark 2.28. Hag. 2.9. Eph. 2.10. 2 Thes. 1.10. Hebr. 4.9. 1 Cor. 15.20. Isaiah 26.19. John 14.19.

To allude then to that Word of our Saviour, *When I am lifted up, I will draw all men to me* (and indeed when the King is up and gone, 'tis not for the Courtiers to loyter and lag behind.) O me-thinks this

Titus 1.16. John 1.3. John 12.32.

Colos. 3. 1. this Resurrection of Christ should DRAW *All* our Hearts and *thoughts to him. If ye then be Risen with Christ* (saith the Apostle) *Let us seek those things that* Psalm 24. 7. *are above*, and then especially when He arose, Then Psalm 110. 7. *Lift up your heads, O ye Gates, and be ye lift up ye Everlasting Doors*, for this Day did your dearest Lord *lift* John 19. 30. *up that head* from the Conquered Grave, which He *bowed* before upon that bitter *Cross*, that as his *Death* Psal. 118 24. was the Death of our *Sins*, so his *Resurrection* might be the life of our *Souls*. This, *this is the day that* Our Mal. 4. 1. Lord *hath made, We will Rejoyce and be glad in it*; Every other *Sun-Rising* can make another Day, but it is onely the *Rising of the Sun of Righteousness, with healing in his wings*, that made the Day we stile the LORDS-DAY, and therefore when the *Burthen of* Mat. 6. 34. *the Week (for sufficient to every day is the Evil thereof)* hath made our Shoulders shrink, and *gall'd* our back, this blessed Day takes off the *Burthen*, and layes on the *Balm*, heals the aking Heart, Relieves the weary Thoughts, and (in a word) it brings Heaven *half down* to us, and takes us *half up* to *Heaven*.

Wherefore, good Reader, let thine *Early* Thoughts and *Spicie* Meditations begin every morning of this Luke 24. 1, 6. blessed Day (as the good *Women* in the Gospel) with a gracious and holy visit of thy Saviours *Sepulchre*, till the Heavenly Ordinances of that Day proclaim to thee, as the *Angels* to them, *He is not here, but* John 14. 2, 3. *is risen, and is gone before thee, to prepare a place for thee*, that he may *come again and receive thee, that where He is, there mayest thou be also.*

And as the *First day of each Week* thus employed, will *sanctifie* unto thee the rest of the Week, so will the *First of each Day*, the rest of the Day; *when by a Sun-beam thou canst climb to God*, as Divine *Herbert* Herbert in Temple. most sweetly expresseth it.

Close thy dayes with good thoughts. And now having found thee with Him and Holy *David* in the Morning, I would chuse to leave thee with *Isaac* in the *Evening*, who was wont at that time

time to *go out to* MEDITATE, That as God is *Alpha* and *Omega* of all things, He may be the *Beginning and the End of thy* Thoughts, for with *Him* it is that this little Book both designs and desires to leave Thee. *Amen, Amen.*

FINIS.